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# The Living Church

VOL. XLV.

MILWAUKEE, WISCONSIN.—JULY 15, 1911.

NO. 11

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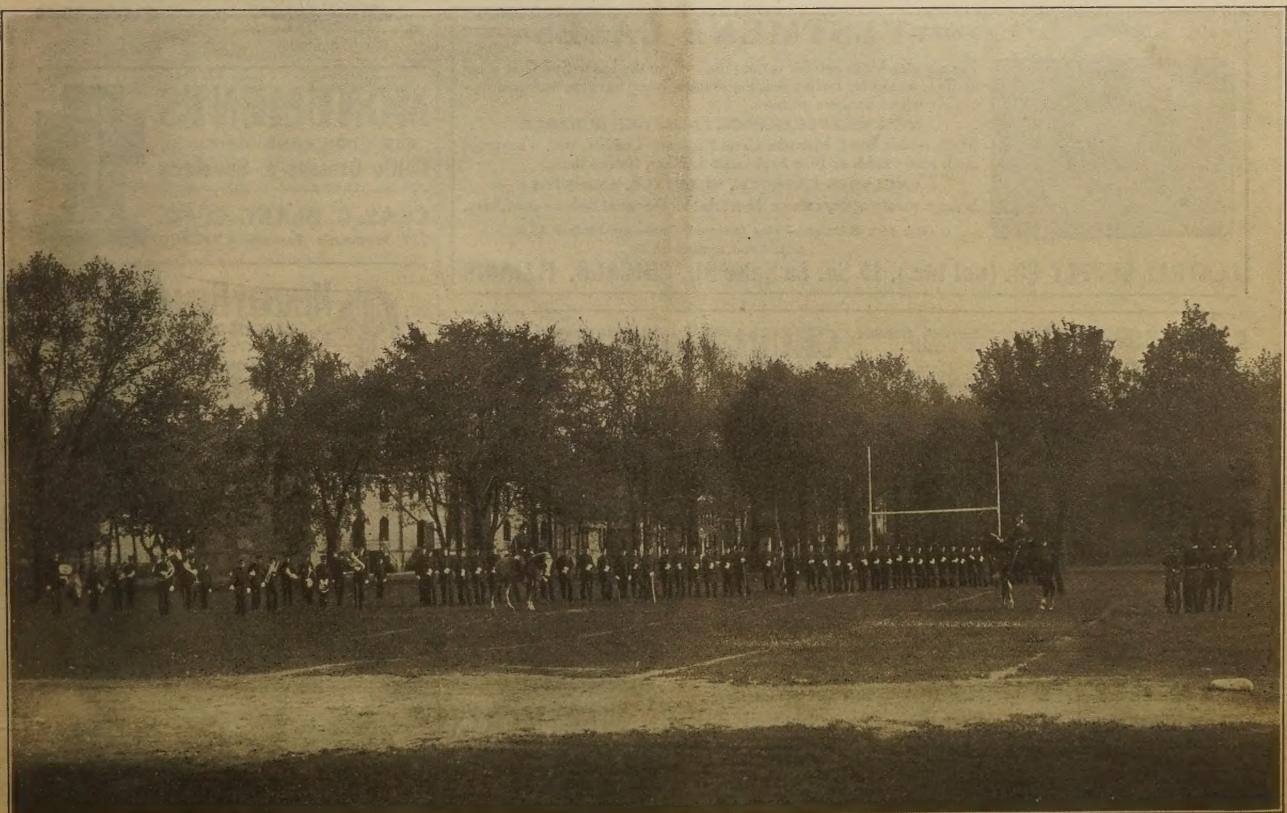
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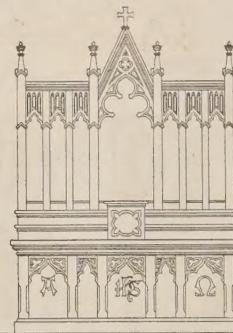
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*A Weekly Record of the News, the Work, and the Thought  
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THANK GOD every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you a hundred virtues which the idle never know.—Charles Kingsley.

IT IS NOT what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a lifelong struggle, that makes us valiant.—Henry Ward Beecher.

### THE GIFT OF TEARS

FOR ST. MARY MAGDALENE. (JULY 22D.)

THE warmth of reverence that has centered about the memory of St. Mary Magdalene, has been due not only to the fact that she was one of the faithful women at the foot of the Cross, when faithfulness must indeed have been dear to the heart of Jesus, nor even that she was the first to whom the angel gave the message of the Resurrection, but to the fact that both these incidents gain a great significance from the popular identification of this Mary with "the woman who was a sinner," who, in token of her penitence, had broken a precious box of alabaster that she might anoint the Master's head, had bathed His feet with her tears, and dried them with her hair.\*

Penitence, so deep and essential an element of the Christian experience, and the power of Christ's redeeming love, the natural consequence of penitence, receive in Mary Magdalene a beautiful exemplification. Faith is often deepened by the contemplation of one who has attained sanctity only after failure, fall, and struggle, whereas it is often left cold by example of those to whom goodness and virtue come more easily and naturally. The traditional experience of the Magdalene justifies the confidence which every soul that has sinned and loved and longs to sin no more would have in the forgiving love of God. We understand St. Peter, St. Mary Magdalene, St. Augustine: the humanness of their sainthood endears them to us; for after all, in this strange world, our experiences of sin, of passion, shortcoming, failure, are very real, and we do not mount the heights of sanctity without frequent need of repentance, forgiveness, the divine compassion. The most of us are as conscious of the warring elements in our own souls that separate us from God, as we are of the drawing power of the divine will. Therefore the deeper the mire from which some saintly souls have risen, the more awful and the more terrible that have been their experiences of sin, the deeper and more inspiring is our conviction of the transforming power of faith. Some one has said, "The greater the power of any passion, and the more deadly its misuse, the more precious the gift it has to bring." And that if it be realized that the gift is won by the tears of penitence, is one of the profoundest truths of Christian experience. For in forgiving, God restores; in casting forth the demons of vice and weakness, He breathes into the soul His Holy Spirit; defects can always be replaced by their contrary virtues.

And the Woman who was a Sinner has for us one other lesson, strangely unlearned by Christendom in these centuries, for all its exaltation of the idea of purity as an essential virtue of the Christian soul. A lesson?—rather a dreadful accusation against us, that not only have we not the courage of Jesus to restore when we forgive those who are repentant of such bitter sin, but by the merciless arrangements of our half-Christian civilization we exact of the mournful company of frail women, more sinned against than sinning, the last bitter penalty even unto disgraceful death. At least we might give to God for them more frequently the sympathy of tears, of prayers.

L. G.

\* We are aware that there are insuperable difficulties in the way of the identification of Mary of Magdala (St. Luke 8) with "the woman who was a sinner" (St. Luke 7 and St. John 11). But waiving these difficulties, we have accepted, for the purposes of meditation, the uncritical tradition that finds expression in the ancient Offices of the Church; for we feel that the devotion and encouragement inspired by the popular conception as to the nature of the Magdalene's sin and penitence justifies the legendary identification: that is to say, the reverence that has attached itself to St. Mary Magdalene is for the sinner who was forgiven much. If there was an early confusion of names, criticism, while it points out the difficulties, will never succeed in divorcing from the Magdalene the conception that the piety and devotion of two thousand years have gathered about her.

## PROBLEMS OF THEOLOGICAL EDUCATION.

A JOINT Commission was appointed by resolution of the last General Convention "for the purpose of making full inquiry into the present status of Theological Education in this Church," and to propose any changes in the canons relating to the subject as should seem to it proper. Its membership includes the deans of theological seminaries and the Bishops of dioceses in which those seminaries are located, together with six laymen.

The resolution calling for the appointment of such a commission is an indication of the widespread, if somewhat vague, dissatisfaction with the results of our present system. Some have even been so bold as to inquire whether a century ago, when we had no theological seminaries but were able to produce such Bishops as Hobart and Brownell and Ravenscroft and Meade and Hopkins and the senior Doane, we were not better off than now, when we have thirteen seminaries regularly organized beside three or four that are more or less informal. On the other hand it is well pointed out that our seminaries do what they can to provide the somewhat elaborate instruction which the canons require the candidate for orders to possess, and do it frequently on not very promising material. Unable either to assure themselves of the competence of the student or to adapt the course of instruction to what may seem the best interests of the Church, the seminaries are tied to a comparatively rigid curriculum. The canons presume that we shall have only a well-educated clergy. The seminaries are confronted with the fact that many of their students have not received the preliminary requisites for such an education and also that even the college graduate is increasingly deficient in those branches which make the foundation for theological education. "Nothing is easier," says Dr. Shailer Mathews, "than to criticise the curriculum of theological seminaries. . . . The critics of our seminaries . . . have much justice on their side. They simply forget that even theological seminaries cannot make plain men into cross-sections of omniscience or incarnations of the social virtues or ecclesiastical Jack-of-all-trades." Especially is this true of our Church seminaries, whose curricula are largely framed by canonical requirements that assume that every clergyman must be an expert in everything pertaining to his calling, the canons knowing next to nothing of electives or of specialization, such as alone is deemed worthy of the name of learning in other spheres. Well does Dr. Mathews continue:

"If the churches really want us to graduate a hundred St. Pauls a year, Christian fathers and mothers must see to it that St. Pauls are brought into the world; college presidents must see to it that the curricula of their institutions are as well shaped up for the training of ministers as for the training of doctors; and sociological reformers must see to it that they agree enough among themselves to let theological seminaries know just what they want done. If theological seminaries were to teach all the courses which their critics suggest, a theological student would not go out into his parish younger than Moses escaped from Egypt. And even thus he would be so weakened by the cuisine of his educational house of Pharaoh, its table-d'hôte of political economy, political science, hypnotism, basket ball, religious pedagogy, philosophy, biology, higher criticism, practical athletics, advertising, management of moving pictures, and practice of psychotherapeutics as to need another forty years of retirement to recover his balance in mind and a practical minded father-in-law to assist him in leading his chosen people out of bondage."

THE CHURCH is indebted to Dean DeWitt, of the Western Theological Seminary, for a careful discussion of the whole subject in his Hale Memorial Sermon\* for 1911. Dr. DeWitt first traces the rise of our seminaries, then their equipment and curricula. He shows how conditions have changed since the western seminaries were founded, and questions whether there might not be better specialization among the seminaries, whereby each should excel in some branch.

We believe that in this latter suggestion some solution may be found to the difficult question of coöordination between our seminaries. First, we need greater flexibility in the range of subjects upon which a candidate must pass an examination. A man should be encouraged to specialize. We need profound theologians, we need sociologists and missionaries of many

classifications according to their projected work; but it is not necessary that the theologian should also be the sociologist or the missionary. If we would lay stress upon certain essentials—the use of the English language, the knowledge of the English Bible, the proper rendering of divine service, a reasonable acquaintance with history and with dogmatic theology and a practical training in pastoral theology—we could afford to leave other branches of learning in the realm of electives, encouraging the student to specialize and to prepare himself particularly for some phase of the work of the ministry. Some must study the critical aspects of the Bible; but a smattering of higher criticism is the noblest example of that "little learning" which is "a dangerous thing," while practical exegesis should be required of all. If our seminaries fail measurably to produce the best results, it is because the canons require too much of the intending candidate, who, therefore, leaves the seminary with too little. Only by greatly reducing the minimum requirements of all, and then adding to those requirements a choice of electives, can we hope to have a really efficient ministry. And that this end has not been reached is the fault of our canonical requirements and not of our seminaries.

In this connection we would point out the grave difficulty which we are under in the inadequacy of the preliminary education given generally in our colleges, even when our students are graduates. The Religious Education Association framed, at its meeting in 1910, a group of "courses recommended for the practical efficiency of the ministry," to be taken before entering the seminary (see Report U. S. Commissioner of Education, 1910, vol. i, p. 123). Churchmen have so neglected their own colleges that except for the modest but excellent work of St. Stephen's, we have almost no direct feeders to our seminaries, and no college curricula framed with reference to seminary requirements. "Preparatory" courses in the seminaries themselves are the result of this condition. It is easy to sneer at those courses; it is not so easy to point to an available substitute for them. That they are inadequate, that they are no sufficient substitute for a college education, goes without saying; but until we can multiply such institutions as St. Stephen's College many times over, we shall not be able to do away with this makeshift. Perhaps we may eventually work out a system whereby a particular scheme of university curricula shall be especially arranged as preparatory to theological seminaries. If the Church were in position to supplement those curricula by special studies or lessons for which, possibly, university credits might be given, a long step forward would be taken. The earlier hopes of great Church universities have, for the most part, faded away; but we need not assume that university education must permanently remain uncoöordinated with theological requirements.

A system which, in our judgment, would be productive of much good in binding together the different sections of the Church would be an exchange of professors between the seminaries, somewhat on the lines of the exchange system in secular education between Harvard and the University of Berlin, which is now also in effect between Columbia and the University of Berlin. It is true that some expense would be attached to that system; but remembering that the General Theological Seminary, with an income far in excess of that of any of the other seminaries, is bound to be *general* in character in order to fulfil its own function, it would seem that the expense might properly be assumed by that institution. An interchange of perspective between members of the faculties of the different seminaries, to be expressed in courses of lectures before the student bodies, would help very much to break down that ecclesiastical provincialism which, we fear, is to be found in most of our seminaries. The Church will grow together much more rapidly if, in their student days, the candidates for the ministry be brought into touch with the constructive thought of the different faculties. And the interchange would also tend to overcome the prevailing lack of comity between the seminaries. Dean De Witt points out that some attention has already been given to this matter between the authorities of the seminaries in the Middle West, though, in our judgment, it is desirable that the interchange take on a larger range than this. Says Dr. De Witt:

"An effort was recently made, proposed by the Western Theological Seminary, for a closer relation between the three seminaries of the Fifth Missionary Department. Prominent in the minds of the committee thus brought together in conference, was the great need of the Church in the Middle West of a high grade College of Arts which as its first purpose should serve as a preparatory school

\* *The Work of the Church in Theological Seminaries* in the U. S. A. By the Rev. William Converse DeWitt, S.T.D., Dean of the Western Theological Seminary, Chicago. The Hale Memorial Sermon, 1911. Published for the Western Theological Seminary by The Young Churchman Co., Milwaukee, Wis. Price, 10 cents.

for the education of postulants. Another subject considered, was such a coöperation as would make the combined intellectual and material resources of the three seminaries result in an increased efficiency in each. Interchange of professors and instructors in certain departments was suggested in connection with an enlargement of the curricula. Such minor subjects as Pedagogy, Missions, Elocution, and Music might readily be cared for in this way.

"Coöperation between theological seminaries in some organic way would be of large assistance in preventing imposture on the part of applicants and transferred students. It is unfortunate that a student leaving one of our seminaries under discipline, or for discontent, or for failure in his studies, should be received into full standing in another seminary without full inquiry being made. Several such instances have lain within the experience of the writer during five years past."

The whole subject requires very careful thought. It is well that it is to be taken into consideration by the official commission. In the meantime Dean DeWitt's suggestive pamphlet may well receive thoughtful attention.

#### "SOCIALISM IN CHURCH HISTORY."

**W**E have been interested in reading a recent work bearing the title which we have named above.\* The author is Conrad Noel, a priest of the Church of England, who writes from the standpoint of the English Christian Socialists and from that of a Catholic Churchman. In a way it is an advantage to an American reader to have the subject treated from the English rather than from an American viewpoint, since one is enabled thereby to study it without being confused by American political issues. More and more in those parts of our own country in which political socialism is a considerable force it is evident that the real issue is not with socialism but with socialists; that one must rather measure men than ideals.

But real socialism will become a serious issue in this country when socialists become big enough intellectually and in their sympathies to measure up to it, and, indeed, it is not impossible that it may be pressed as an issue by men of the stamp of the English Christian Socialists, with American social democrats in the opposition. We welcome such a study of the relation of Christianity to the ethical and economic problems of socialism as Mr. Noel has given us. It would be easy to pick flaws in his book. It is too verbose in some places, too condensed in others. It is suggestive rather than conclusive. But it is permeated by the right ideas. The only sort of socialism that is worth propagating is that which is based on the Christian law of love; and that sort of socialism can never be a class movement, for its sympathies never can be limited to a class. Any alleged socialism that proceeds from or leads to class hatred is a parody upon the name and must be killed first before any constructive socialism can be attempted. American political socialists have, we fear, not only proceeded from a wrong base but have made it more difficult for real socialism—the practice of the law of love in the realm of social economics—to be attempted. Socialism may well pray to be delivered from its friends.

**A** LEAFLET termed the *People's Pulpit* and proceeding from the Brooklyn Tabernacle has been widely distributed in New York and New England, in the interest of the movement for the "Federation of Churches." A significant introduction from the pen of Dr. Lyman Abbott in the *Outlook* states that—

"Few people realize that most of the important Protestant denominations in America are united in a Federation that is as real as the federation of States . . . a Federation that is exercising the power of the purse by disregarding differences in creed, polity, and traditions, and by federating with the object of engaging in a common work that costs."

It is interesting to study the steps toward this "Federation," as they are related in this publication. "Creed Smashings Necessary for Federation—Congregational, Presbyterian, and Methodist" is the title of the first article. "Changes of Creeds Necessary for Baptists, Adventists, and Disciples in Order to Federation" comes second. Thirdly we have the cheerful legend at the head of an article, "Episcopalians, Catholics, Lutherans: What these Creeds Surrender to Enter the Church Federation

Proposed." When the Federation shall have succeeded in smashing, changing, and accepting these surrenders, one wonders what will be left that is worth while at all. It can hardly be the Christian religion.

After observing that "Episcopalians and Catholics have some things in common," it is a pleasure to learn that only "a minority, termed High Churchmen," who are "gradually separating Romeward," will be called upon for much sacrifice—evidently on the plan of the hero who was willing to sacrifice all his wife's relations. But the really interesting part of the article is a piece of scriptural exegesis. "We may without offence ignore the High Church minority," says the writer, "and say that the Scriptures which plainly foretell the perfecting of Church Federation indicate that it will include Episcopalians, but will not include Catholics." This, we suspect, will be a little hard on Episcopalians who are also Catholics, for Scripture must then "plainly foretell" that they will be both included with and excluded from the "perfecting." Yet the "intimation is that while the Federation will be a Protestant one, *it will not be anti-Catholic.*" The writer seems here to have a groping sense of the necessity for something greater than a Pan-Protestantism of smashed creeds for his final religion, even though he does little more than grope for it. After all, it appears that Episcopalians will only be called upon to "sacrifice a little pride." They are "willing, nay, anxious, for Federation, and ask only that their 'face be saved' by some acknowledgment of the long idolized thought that ability to expound the Scriptures and the Grace of God in expounding them could be had only through their channel."

It is difficult for Churchmen reading this remarkable leaflet to take it seriously or to realize that there really are well-meaning and intelligent Christian people who do take it seriously. The whole drift of the leaflet is to tear down; yet there is "dogmatism" in almost every paragraph. All that the writer succeeds in doing is to compare the "creeds" of Christendom—and he does not even appear to know what a creed is—with his own beliefs, assume the final accuracy of the latter, and then assume that all Christendom except himself will cheerfully surrender its historic positions, and, by agreeing with him, restore a unity to Christianity—a unity of pure negation, so far as we can see.

But the writer has overlooked one factor in the development of Christian history; that is the Holy Spirit. When He can authoritatively be pronounced dead, it may be that the Brooklyn Tabernacle scheme may afford a substitute for the unity of His Church.

**A** WESTERN parish paper apologizes for a "printer's accident" whereby it was gravely stated in a previous issue that "in Pennsylvania two Bishops were chosen—one a suffragan, the other Bishop Coadpilar."

All of which leads us to tender editorial condolences to our afflicted brother—and to suggest the value of legibility in preparing copy. Who knows but the printer really deserves the condolence?

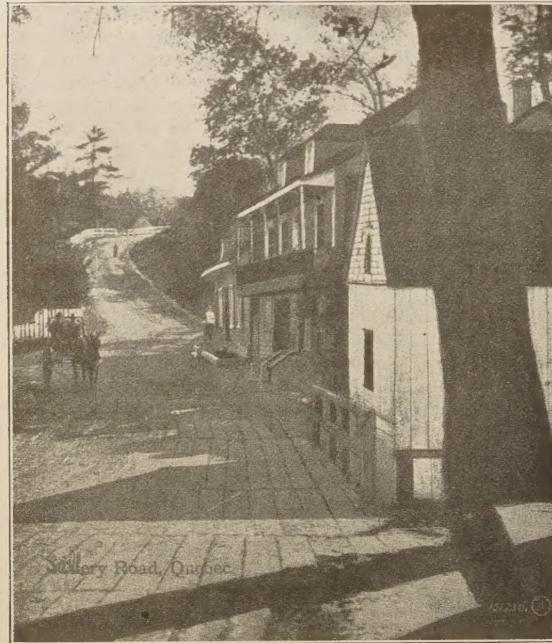
DENOMINATIONAL NOVELS are a growing evil which ought to be reduced, says the *Canadian Churchman*. These constitute an abuse, and the worst features are exaggerations. First, of all, as a rule, they abuse and revile the Church, from the 'verts of Rome, upwards or downwards. Even Mrs. Humphrey Ward is behaving very badly. Robert Elsmere, poor, feckless, clever fellow, died, and was buried and forgotten years ago. But a widow and daughter survive, and Mrs. Ward is telling how they and their accomplices are working to destroy the Church from within. The *Church Times* has turned and lashed a novelist who advertises the good works of the Salvationists and some Nonconformists. No one objects to honest praise of good works, except when accompanied with dishonest sneers and slander of the good works of others. It is high time that this habit should be stopped and the *Church Times* is entitled to praise in taking a stand for its own friends who have been specially reviled. It claims that the writer, and we may add a legion of others, was ignorant of the fact that modern systematized penitentiary and rescue work owes its inception, not only to a Churchman, but to a Bishop, and a High Church Bishop at that, and that the whole of England is dotted with homes and refuges built and kept up by the Church which he charges with apathy.

WHEN you hear a man attribute meanness to another, you may be sure, not only that the critic is an ill-natured man, but that he has got a similar element of meanness in himself, or is fast sinking to it.—Faber's *Kindness*, paragraph edition.

\* *Socialism in Church History.* By Conrad Noel. The Young Churchman Co., Milwaukee, American publishers. Price, \$1.75; by mail \$1.85.

## BLUE MONDAY MUSINGS.

ONE has not to go over seas in quest of Romance. There are regions saturated within easy access of New York or Boston; where a foreign tongue sounds in the streets, quaint Old-World fashions abound, tiny villages cluster round vast flamboyant churches crowning the hills, and everywhere memories of a vast dream of empire, lost forever in the shock



SILLERY ROAD, QUEBEC.

of a single battle. I who speak to you am whirling through its lovely valleys this very moment, breathing an air rich with the balsamic fragrance of its evergreen forests and the exquisite odor of the wild-grape blossoms along the line, catching glimpses of trim little towns whose names all begin with "Saint," as if the great convents actually enshrined some august patron, and lamenting as the miles go by. My face is seaward; but my heart turns back towards the Citadel! I have only to close my eyes, and there is the glorious panorama from the *glacis*: the grey, frowning bastions that for a century have known no threat of war nor sound more dreadful than the crash of the nightly signal gun; the Terrace, thronged with merry-makers of many sorts; the fortified heights across the river; the broken sky-line of the enchanted city with its walls and gates and spires; the distant mountains, oldest of all earth's summits, and crouching as if for age, with the wilderness beyond them unbroken up to the North Pole. Ah, now you divine! It is of Quebec that I write, and of *Nouvelle France*.

It was years ago that I first climbed Breakneck Stairs, or threaded *Sous le Cap*, myself a junior at the University, with the two best companions in all the world; and nothing seen since then has ever seemed more essentially foreign than did Quebec in 1889. The dear old *Maison Frechette* still stands (albeit newly named), much as it sheltered us then; but the superb *Chateau Frontenac* overshadows it now with a splendor of site and size almost overwhelming. Boyish memories crowded thick upon me, as I knelt last Sunday morning in the sombre Cathedral, and drank my afternoon tea in a "garden enclosed" within sound of the crash of Montmorenci Falls. But one must live in the present; and the gracious hospitality that adorns Quebec to-day, as always in its three centuries, leaves one little time for looking backward.

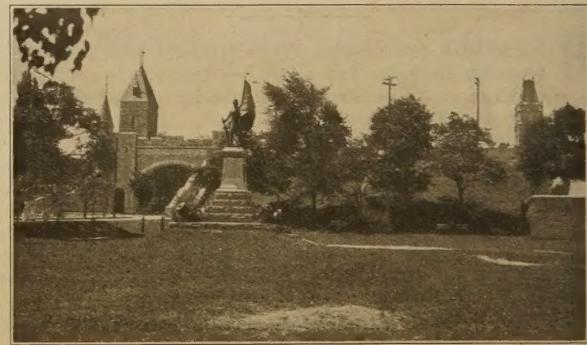
There are still a few *caléches* to be hired: high two-wheeled covered gigs, of a pattern peculiar to the place, with a perch for the driver in front, and room for you and me behind. Let us take one, and explore a little, starting from the garden above the matchless Terrace, where the monument links the bright names of Wolfe and Montcalm in fraternal participation of a common glory. First out along the Esplanade, past the St. Louis Gate, the Provincial Parliament-house towering beyond it. At the right is Bishoptorpe, where the venerable and apos-

tolie diocesan sets an example of ungrudging hospitality to his people such as they are not slow to follow, *experto crede*. Then to the Cathedral, over a century old, standing in pleasant grounds on the site of the church of the Recollets, the Dean's house by its side. It is vaguely Grecian, but with a spire; and of late years it has grown quite churchly in arrangement—though one could wish the altar-candles were *lighted*, as that seems what candles are for. The Roman basilica is near-by, dating from the seventeenth century (although much enlarged), and mortally ugly in all its appointments; yet one forgets the hideous decorations, the crudeness of the colors, and the lack of seemliness, as he sees the unaffected piety and devotion of the simple folk that frequent it. There, too, one might well desire to see more on their knees before the Blessed Sacrament, and fewer before some smirking saint in plaster-of-paris. I accept the Seventh Ecumenical Council *ex animo*; and I forbear flinging charges of "idolatry" lightly. But, surely, there ought to be a sense of proportion, even in piety; and the King of Saints is ineffably more loving and tender and adorable than any of His saints themselves, or all of them.

I WONDER why Roman Catholic churches are almost always so ugly. They tell a story of Pugin in Rome visiting the church where the Blessed Virgin was said to have appeared to the Jew and converted him, some time about 1850. Pugin looked with infinite scorn at the gaudy vulgarity of the decorations and said: "I am sure there is a mistake about it. Our Lady never would have appeared in this dreadful place!" Some one playing upon Pugin's well-known feelings, said: "Ah, but you see the Jew, though he was not yet converted, was a man of taste, and he was really standing here mourning over the degradation of art." "Ah, in that case," said Pugin, "Our Lady could have appeared to a man like that anywhere!"

Far more touching is the dear little Church of Our Lady of Victories down in the lower town, well into its third century, tiny, clean, and a sanctuary for the poor; named in honor of the two great rebuffs which the English received at the end of the seventeenth and the dawn of the eighteenth century, when they sent expeditions against Quebec, which were scattered by storms and by what seemed Divine Providence. So it is, I fancy, throughout the province; the little old churches are sweet, but the new big ones tawdry, hideous, adorned with all kinds of monstrous statuary and, with colors that fairly grate on one's nerves, are monuments of costly bad taste. However, all this does not apply to the province of Quebec only!

As one passes from the Upper Town to the Lower, it is indeed a descent. In several places there are steep flights of steps whereby foot-passengers go up and down at their pleasure; and there is up to the Terrace an inclined railway of the sort that is pleasantly familiar in many foreign cities. But we are driving; and our sure-footed beast finds it a not overly easy task to pick his way around the very sharp turns that lead down to the street along the basin to the river. At one side is the entrance to what boasts itself as the narrowest street in America, *Sous le Cap*. The mighty crags of Cape Diamond overhang it and the tiniest little houses, connected with bridges

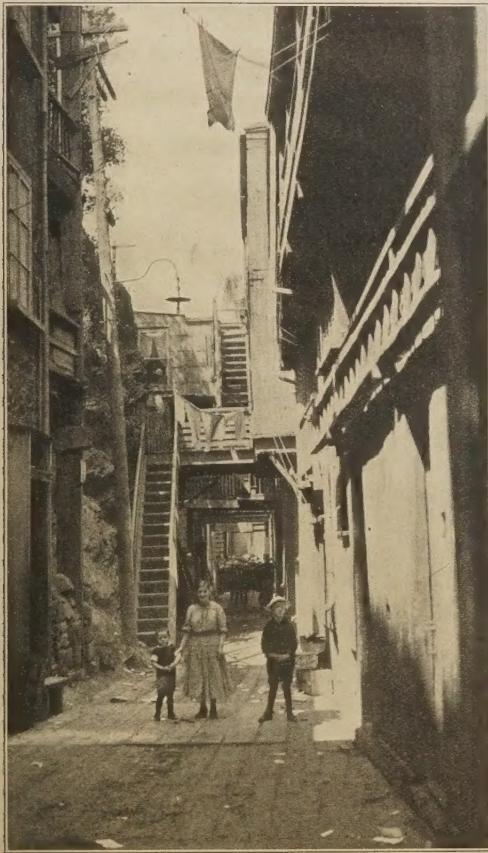


ST. LOUIS GATE AND ESPLANADE.

across its passages, seem to go back to the very dawn of things at Stadacona, the Indian village. A mixed multitude inhabits it now, French, English, Jews; but they are much accustomed to visitors and even a camera does not frighten them. Two little Jewish children, fair-haired and rosy, with a pleasant English accent, came running out to stand in front of my kodak the other day, and to tell me ingenuously, the story of

their lives. "Father is a grocer now in the Upper Town. He speaks eight languages and has been all over the world. He is getting very rich and when he is very, very rich indeed, we are going to live in Montreal!"

Straining one's eyes upward, the mighty mass of Laval University stands out, the foremost Roman Catholic institution of learning in North America, I suppose. Close by is the Archbishop's palace, not unworthy of the name. But it is necessary to remember that we are in that one country which, Ireland excepted, is thoroughly and altogether loyal to the Roman Church in its full ultramontane claims; and the Archbishop of Quebec is even yet a sort of territorial prince. His predecessor was a Cardinal whose red hat hangs up still in the Basilica. Underneath the Terrace, whose long promenade is the favorite resort of everybody in Quebec, is the old Champlain market; and there, if we are lucky, we shall see merchants of all descriptions selling their products in the primitive fashion. Not much remains of costume, I am sorry to say, though there are still the flapping black hats of the country-women, witnessing to fashions that are unchanged. The babel of French on every



SOUS LE CAP, QUEBEC.

side causes one to feel that he is indeed across seas. Pressing on beyond the little booths and stands we find ourselves in a narrow street that winds just between the river at high tide, and the rocks, for several miles, with only room for two rows of cottages, those on the river-side overhanging the water in some places. They stand at every angle, with dormers and gables of every description—half-naked children sitting in the door-ways smiling at passers-by, fishermen setting their nets out in the full current, masses of vine-covered rocks impending, a tiny little church built out in the water itself, and fresh vistas opening out as one turns the angles of the road and sees, ever rising in the distance, the great church of Sillery on a crag to the westward. We come presently to Wolfe's Cove, where that immortal hero led his troops up the steep rocky bank through the forest to confront Montcalm on the Plains of Abraham. The little path still remains; and the estate which crowns the hill there is called in his honor "Wolfe's field" to this day. Thrice and four times happy they who are admitted to the marvelous gardens there, or taste the hospitality of the dear old house which has kept its eighteenth century flavor, with its solid stone partition-walls, even until now!

ON WE PRESS, until at last the plank-road leaves the river-bank, passes through another tiny village straggling up the steep hillside, and brings us out far beyond the Plains of Abraham, amidst fields of daisies and buttercups, with the delicious fragrance of wild strawberries coming up on every side. There quaint cottages, with the fantastic dormers and gables in which the *habitant* delights, overflowing too with children; for Jean-Baptiste emphatically has his quiver full of them and is blessed in consequence. The big church on the Foy road towers over the meadows, reached by a winding, paradisal cross-road that seems to lead into ever fresh delights. Even the swift summer shower that forces us to take shelter under a wide-spreading maple beside a hedge, is not without its compensations: for a smiling eleven-year-old Canadian comes along and makes friends enchantingly, as children should, not afraid of the American parsons. Back we turn, passing the entrance to "Spencerwood," Viceregal abode, and to other estates that recall England and English ways, until at last we clatter through the St. Louis Gate, within the encompassing walls, and are back on Haldimand Hill—too soon!

I wish the train ran more smoothly, so that I could write with readier pencil of other Quebec memories: the foaming cataract at Montmorenci, the pastoral quiet of L'Ange Gardien and St. Romuald, the crowd of pilgrims at Ste. Anne de Beaupré, the hushed seclusion of the Ursuline Chapel, the reverent heartiness of Evensong at dear St. Matthew's, where Canon Scott, Canada's priest-laureate, teaches a pure Catholicism and, alas! opposes Reciprocity; the sunset glory from the Glacis, when all the kingdoms of the North and East seem spread out in a rose-tinted vision: these, and a hundred others clamor for commemoration. But we near Sherbrooke, and I must make an end. *Au revoir, Quebec de mon cœur. Vive la Nouvelle France.* Or, better yet, in our common English speech, to the dear brethren that under another flag are still one with us in all the best things, Good-bye, and a thousand thanks.

PRESBYTER IGNOTUS.

## IN MEMORY.

*"A member of Christ, the child of God, and an inheritor of the kingdom of heaven."*

This dear, bright world is full of things that cheer and bless;  
The dearer, brighter world lies close to us, untrod;  
Yet some trust not. "Such pain, and weariness, and grief!"  
They cry to God:

"Father, how canst Thou let Thy children suffer so?"  
He heard, and took His wearied servant home to rest.  
They weep, "He lived to God and waited patiently;  
God knoweth best."

And then God plans a life, so sweet, so brief, so bright,  
Few tears and little pain, and calls it home, still pure;  
And yet they cry, "O God, I cannot understand,  
Nor this endure."

But there is one sore-smitten, loving heart that sighs,  
"Yet I am glad I suffer, and not hers the grief.  
I know God loved her best and took her. God, help Thou  
Mine unbelief."

E.

## MY MINISTRY.

## OR, ACROSS THE BORDER.

I love to think when I have crossed the border,  
Awhile have dwelt beside the crystal sea,  
I'll hear the Master say, "Henceforth thy mission,  
To work for Me."

Perchance, on earth some pilgrims may be stronger  
If I, to them, can give my watchful care,  
Can cheer them on the way, if they should falter  
Their burthens share.

They may not know from whence the inspiration,  
They may not feel my spirit hover near;  
'Twill be enough, if wavering souls I strengthen,  
Or sad ones cheer.

"Tis joy to think when I have crossed the border,  
I thus may toil, the while my soul shall sing  
In grateful praise to Christ, my dear Redeemer,  
My Lord! My King!

EMILY M. EVENDEN.

## STRANGE SCENE AT THE SORBONNE

Unconscious Tribute to Christianity in Mrs. Besant's  
Theosophical Lecture

## HOW KING GEORGE'S CORONATION WAS OBSERVED

## Other News From the French Metropolis

[FROM OUR PARIS CORRESPONDENT.]

PARIS, June 29, 1911.

**O**N the same Thursday that Catholics were remembering the *Fete-Dieu*, a strange scene was witnessed here in Paris at the Sorbonne. A meeting had been advertised there for 9 P. M. but in the afternoon people began already to crowd on the square before the building. The crowding continued, grew denser, and as the hours went on thickened to a formidable mass of human beings each more eager than the other to gain admittance to the hall. When at 8:15 the doors were thrown open, the crush had to be stemmed at intervals by policemen crossing hands as in the old game, "Oranges and lemons." A few minutes later the vast amphitheatre was filled from ground to ceiling with people of every class: all sorts and conditions of men and women. They had come to hear a lecture by the president of the Société Théosophique, an Englishwoman, Mrs. Annie Besant. At 9 o'clock she appeared, clothed in white draperies, a golden triangle on her breast. She lectured in French, spoke fluently, fearlessly, never a second's hesitation, and with perfect correctness, but the cadence of the French tongue was lacking. It was a singular spectacle, that of the 5,000 or more French citizens listening eagerly and respectfully to the Englishwoman lecturing with her strong British ring of voice and intonation in the great Paris amphitheatre. With rapt attention they listened; the immense audience seemed to hang on her words. What was the message she delivered?

The lecturer spoke of divinity in man; she preached a divinity without God, a Christianity without Christ, sanctification without a Holy Spirit, an eternal life realized by "reincarnation"—transmigration of souls! To her God and religion are ideas only. But the most remarkable feature of this strange lecture lay in the fact that the lecturer repeated the words and doctrine of Christianity without acknowledging, perhaps without knowing it. The ethics of her preaching are grounded upon the ethics of the gospel, the preaching of the New Testament; chapter and verse could be given for each one of her axioms; they were only a little differently turned. It was because she had once been a Christian, because she had learned as a child to say her prayers "through Jesus Christ," because her youth had been nourished on the Bible that after years of groping in the dark, wishing to find something better and higher than the atheism into which she had drifted, Christianity served her in spite of herself. But she denies the source of her ethics. We are to live by idealism, no "God made man to be touched with the feeling of our infirmities," to "give us an example of godly life"; no personal God to whom our hearts may rise in supplication, only a vague divine essence, too subtle at best to be seized by any but the already saved, so to speak; the pity of it! . . . Go talk of the ideal, of the divine in man, to the dwellers in our slums, our prisons, our penitentiaries, to the toilers ground to earth by "sweaters," to the wretched, the lost! . . . Taking her stand upon the history of a monk of the time of Calvin, Giordano Bruno, Mrs. Besant condemned Christianity because he and others had been burned for his faith in days of fanaticism. She ignored the part politics played in religious persecution as well under the Inquisition as at other times. Every one must regret that religion has so often been the cloak of party spirit, political intrigue; we know that it was generally only the cloak: had not the question of religion arisen another cloak would have been found, and judicial murder would have gone on just the same, as it did in France at a later period.

"You all sing as if you really loved *le bon Dieu*" . . . He said it a little wistfully, the good French priest of the Roman **Coronation Day** Church, who had come to the Church of **in Paris** England's patron saint, St. George, on **Coronation morning** to show his sympathy with Great Britain, her people and her king. He would fain have heard every congregation in Paris singing as heartily, with as much fervor and reverence. The music of city churches

on the continent, however fine and elaborate, is rarely congregational, often cold and mechanical. He would perhaps have liked to have a king of France to thank God for in a grand *Te Deum* such as resounded through the British Empire in all parts of the world and wherever there was a colony of British people on Thursday last. He thought sadly no doubt that the chiefs of his own nation did not attempt to love *le bon Dieu* but simply denied Him.

What struck us most forcibly was the utter absence of self-consciousness in the people met together, even as regarded attire. As a matter of course, every one had donned "Sunday best" in honor of the occasion, but once on they evidently thought no more about their clothes. Women and girls did not criticise their neighbors' dress nor think how they themselves were looking. Personal thoughts were lost: the atmosphere was one of intense concentration: people had met together to thank God for their king and their country, to pray that in righteousness and strength he might be guarded and preserved for the good and the glory of the dear homeland; they thought of nothing else.

The day began here in Paris by services in all the British churches. At the Embassy church there was an early celebration of the Holy Communion, the Litany, some of the prayers of the coronation service were said, and the *Te Deum* sung later. At St. George's, beautifully decorated with flags and flowers, the early celebration was followed at 10:30 by the Litany solemnly sung in procession and a solemn High celebration of the Eucharist with beautiful music. And the way in which the authorized words of the "manner of the service" performed at Westminster were read from the altar by the chaplain, replacing an address or sermon, made us all feel as if we really were taking part in what is so aptly termed in French the *Sacre* of our king. The Roman priest was not the only foreign ecclesiastic who joined us there. Prominently placed on either side of the choir were the Armenian Archimandrite and the Greek in black robes with gold chain and cross. Several Old Catholics were among the congregation. Americans came, too, to mark their respect and attachment to the ruler of the land which was so long their mother country. Sympathy was shown in the same way at the funeral of King Edward last year. The British fete was a perfectly organized affair and things went off splendidly. The band was excellent: the singing of the national anthem was not only tremendously hearty but remarkably harmonious, no flat notes nor discordant voices. The banqueting hall was laid with crimson carpet, the tables covered with the whitest of cloths, flags and flowers were everywhere. The food was of prime quality and abundant—a royal spread. And the people all looked so happy, so bright, and gay.

It was a singular sensation, that of finding oneself in the midst of such a vast British crowd in the heart of a foreign city, of hearing English spoken, English only, on every side, the English not of the more educated classes chiefly but that heard in the highways and by-ways: not the language of the king only, "Queen's English," as one used to say, but the genuine speech of the people in its varying accents and dialectic distinction. It was a pleasant sensation and gave us the "homey" feeling we all were happy to have on such a day. Seldom in the course of a century could such an occasion of feeling "at home" abroad occur.

On that memorable night, June 16-17th, when here in Paris few people slept quietly, when all night long the thoroughfares of the city were alive with persons

**The Aviation Tragedy** of every age and condition hastening to the aviation ground at Vincennes, many of the churches were thrown open and Mass was said at dawn, in order that the aviators might have an opportunity of attending before going off into the upper air. Before the end of that week funeral Masses were said for three of those so full of hope and daring at its beginning. The same Sunday that saw the flight of the aviators from Vincennes and the death of those three, Paris parks and streets and boulevards were traversed in every direction by members of "La Croix Rouge" or workers on its behalf bearing tiny blue flowers in celluloid marked with a red cross. Every passer-by was expected to buy a flower and to drop at least two sous, one penny, into the collecting-box carried by the young man who accompanied the women and girls. Many people put a silver coin, some a gold piece, into the pot, and funds to the amount of 160,000 francs were thus raised in that one day for those devoted "Femmes Francaises," who nurse the wounded, whether they fall in war, aviation, or through other accidents. The "Petite Fleur" Sun-

day is henceforth to be an annual institution throughout France.

Two of the numerous picture-shows of Paris this year, two of the best, were got up in the interest of charitable institutions—the English Pastellists of the English and Dutch Art eighteenth century and the Exposition des Printres Hollandais of the seventeenth.

Part of the proceeds of both exhibitions are to be given to the French Orphanage for the children of artists, the rest in each case to a national charity—the Paris Victoria Home is to receive the donation of the Pastellists, the Dutch Philanthropic Society here that of the Exposition Hollandais. The takings of the Pastellists have been very satisfactory. There is a grace and charm in pastel-portraits which appeal to all lovers of the beautiful in art, and appeal perhaps more particularly to French taste. The Dutch pictures, those strong, dark Rembrandts expressing such depths of thought and insight into human nature, and telling of labor long-sustained and earnest in the painter, have not greatly attracted the Parisians. "Only artists, serious artists, and very thoughtful people come to us," said the officials. There is nothing light and gay and graceful, nothing of life as the French love it, in the Dutch pictures, so the receipts of the exhibition are not, so far, what the organizers would wish.

I. S. WOLFF.

### PUBLICITY.

IT is a time when the declaration that there is nothing hid that shall not be known seems to prove true as never before. While irritating at times to everybody it must be accepted. The community makes new requirements of the individual and has an interest in whatever he does.

Colleges have just been criticised for their business management, and trustees who assumed that their powers were supreme and beyond the reach of public criticism, have been reminded that they must have regard for public opinion in the use of their funds and in the ordering of their institutions. It becomes all parishes to recognize the fact that there is a public responsibility as regards business management. The storm of criticism may break upon the diocese and the parishes at any time, and it will hardly do to answer: "It is nobody's business what we do with the money entrusted to us, whether in the way of endowment or current gifts." Every institution which receives general gifts or makes appeals to people for support, must be sure of having a good record as regards its business.

This may be irritating, but public opinion reaches everywhere and every institution must accept its judgment. It is wise to have everything so ordered that there is nothing to be found out. It is wise in the affairs of the parish to let all the people know what is done with their money. Unwillingness to do this will create suspicion whether warranted or not.

No diocese has more capable laymen than our own, and probably a thousand of them as officers are responsible in one or another way for the business affairs of the diocese, the parishes and missions. Some of them do give to the Church the thought and care which they give to their own affairs, but a great majority do not. Most men let the management fall into a few hands and are glad not to be disturbed. So the business of many a parish is not well ordered and resources are not drawn out and wisely used. Great financial burden is laid upon many of the clergy so as to interfere with their distinctly religious and spiritual duty. So it comes about, that vestrymen are in search of men of affairs for their rectors, men who can raise money rather than men with a message who will be a spiritual power in the parish.

That process has gone on in the colleges, where presidents are sought rather with the thought of ability to get money than for learning and power to train young men intellectually. The same spirit comes into the Church. It is the duty of the thousand laymen, to whom the business affairs of the diocese, the parishes and missions are committed, to appreciate their responsibility and to make sure that affairs are conducted so as to be above reproach or criticism.—*Newark Churchman.*

IF YOU ONLY did one kind deed, or said only one kind word every day, you would make 365 people happy every year, and in forty years you would have done 14,600 kind deeds or said 14,600 kind words. That is the result for others; but how much greater the gain to yourselves; since it is far more blessed to give than to receive.—*A. Barr.*

### THE "GREAT SOLEMNITY OF THE CORONATION"

Vivid Description of the Procession and the Sacring and Crowning of the Monarchs

THANKSGIVING SERVICE TO BE HELD AT ST. PAUL'S CATHEDRAL

The Living Church News Bureau  
London, June 27, 1911

WHAT has been called in dignified and pious phrase in England from time immemorial the "Great Solemnity of the Coronation" is now over for one more English king and his queen consort, in the long line reaching back over eight hundred years to William I. and Matilda of Flanders. Once more has been performed in St. Edward the Confessor's church the most solemn and august and indeed most unique Catholic service for the sacring and crowning of kings and queens that exists now in any nation in Europe, a rite which in its essentials and oldest parts dates back to the Emperor Theodosius II. in the East, and in England to the time of the Saxon kings. On Thursday, June 22d, in the Collegiate Church of St. Peter, Westminster, commonly called Westminster Abbey, one of the most antique and venerable piles in Christendom and also the most famous coronation church in the world, King George V. and his consort, Queen Mary, were anointed and crowned by the Archbishop of Canterbury, Primate of All England, during a form and order service characterized throughout by ancient Catholic ceremonies and magnificent music, and in the presence of 8,000 most distinguished representatives of his Majesty's subjects at home and beyond seas. Immediately after the anointing and crowning, the king and queen, together with the vast Abbey congregation, continued to assist at the coronation Mass, while their Majesties alone received the Blessed Sacrament. Throughout the United Kingdom special services, including particularly that of the Holy Eucharist, were held to commemorate the coronation, and the wonderful popular enthusiasm all over Great Britain, and also in Ireland, found vent notably at nightfall in the kindling of thousands of bonfires on hills and other commanding points.

The high altar of Westminster Abbey was adorned for the coronation service with a frontal and dossal which had been specially worked by royal command, and were presented to the Abbey by the king and queen. The frontal is a handsome piece of embroidery in pure gold and silver thread on cream white damask; and was carefully modelled upon the well-known example of the fifteenth century preserved in the church of Chipping Camden, in Gloucestershire. The specially prepared design, based on the same fifteenth century work, represents in the centre the sacred crucifixion, with attendant figures of our Blessed Lady and St. John, the figures closely resembling similar ones on the famous Syon Cope. The dossal, which was designed to cover the whole of the reredos, is of the same beautiful work, and represents the legend of St. John the Evangelist appearing as a pilgrim to St. Edward the Confessor. In the lower corners are kneeling figures of King George and Queen Mary represented in profile. In front of the altar was placed the antique chair of King Edward I., which contains the primeval "Stone of Destiny," brought from Scotland by that monarch, and associated with kingship from a remote antiquity. On the north side of King Edward's chair stood the two Thrones of Homage, and on the south side the two Chairs of Estate.

The Bishops who were not officiating were seated on the north side of the sanctuary, in their convocation robes, with red chimeres over their rochets. The choristers, in their surplices, 500 voices, drawn notably in part from the choirs of the Abbey, St. Paul's, and the Chapels Royal, occupied a north gallery above the choir stalls, while in the organ loft on the choir screen was stationed the orchestra, conducted by Sir Frederick Bridge, with Dr. Alcock at the organ. About 9 o'clock, at which early hour the great congregation had already assembled in the Abbey, the regalia were borne in procession by the Dean and Canons of the Chapter, attended by choristers singing hymns, with forty king's scholars of Westminster School, from the Jerusalem chamber to St. Edward's shrine, and thence to the high altar, where they were laid by the Dean, while once more taken up and borne to the west door of the Abbey, where they were delivered to the Lord Chamberlain.

The "Great Solemnity" began at 11:15 o'clock and lasted

continuously about three hours. The arrival of the king and

**The Solemn Procession** queen at the annex outside the west front of the Abbey was greeted by a fanfare of trumpets, and on the approach of their

Majesties the long and resplendent royal procession, including the Archbishops and Bishops assistant, in their gorgeous copes, began to move into the church. The crosses, that of the Abbey, and those of Canterbury and York, borne before the Archbishops, imparted a distinctly ecclesiastical character and religious significance to the spectacular scene. As the procession advanced up the nave the anthem, "I was glad when they said unto me, We will go into the house of the Lord" (composed by Sir Hubert Parry for King Edward VII's coronation), was sung by the Abbey choir, while "Vivat! Vivat! *Regina Maria!*" —"Vivat! Vivat! *Rex Georgius!*" were chanted by the Westminster school boys in the Triforium, it being a time-honored privilege for them to be present at the coronation. The queen was supported by the Bishops of Peterborough and Oxford, and the king by the Bishops of Bath and Wells and Durham. When reaching the "Theatre" erected in the sanctuary their Majesties knelt for a few minutes at their faldstools in private devotion, and afterwards sat down in their Chairs of Estate.

The service began with the "Recognition," when the Archbishop of Canterbury, with the great officers of state, presented

**Description of the Service** the king to the people, who acclaimed him as their sovereign with the shout of "God save King George." Then occurred a ceremony of striking antithesis, one of distinct religious significance. The coronation Bible, paten, and chalice were brought by the Bishops of Ripon, London, and Winchester respectively to the Archbishop, by whom they were laid upon the altar. And the regalia were also placed there, and thus for awhile in the keeping of Holy Church. The king then took off his Cap of Estate and knelt at his faldstool as a humble worshipper, while the solemn Church office proceeded with the Litany, sung by the Bishops of Oxford and Bath and Wells to Tallis' plaintive plainsong melody. Then began the Mass service with Purcell's introit, "Let my prayer come into Thy presence as the incense, and let the lifting up of my hands be as an evening sacrifice." The Archbishop, as celebrant, was assisted by the Bishops of Winchester and London. The Nicene Creed was sung to Sir George Martin's adaptation of Merbecke's plainsong setting for the Prayer Book of 1549. The Archbishop of York, in preaching the sermon, occupied the quaint old Tudor wooden pulpit which usually stands in the nave of the Abbey, and which had now been placed in the sanctuary and where the preacher could directly face their Majesties. The tradition may be true that the pulpit was made for the coronation of King Edward VI. On his way thereto the Archbishop was preceded by his own primatial cross, as well as by that of the Abbey. His Grace strictly followed the injunction of the rubric and preached a "short and suitable" sermon, lasting no more than a few seconds over seven minutes, taking as his text St. Luke 20:27. "The king," said the Archbishop, "is set to be the leader of his people in the service of God and man. He is the servant of God. From God's altar, in the symbols of sword and sceptre, of orb and crown, he receives his rule."

After the oath the king took his seat in King Edward's chair, and then took place the most ancient and sacred rites of the "Great Solemnity"—the sacring and crowning of the king, the former rite being traditionally the more essential one of the two. After the singing of the grand mediaeval hymn, the *Veni, Creator Spiritus*, to its noble old plainsong melody, and of the anthem, "Zadok the Priest" (Handel), from the altar came the Primate, the Dean of Westminster, and the Bishops of London, Winchester, and Ripon, the Dean bearing the ancient golden ampulla and spoon, to the monarch to be hallowed. The Dean poured some of the consecrated oil into the spoon; and from the spoon the Primate anointed his Majesty on the head, on the breast, and on the palms of both hands, making on each the sacred sign of the cross, with the accompanying words of dedication, followed by those of the benediction. The vestments which the king put on after the anointing were four in number, all of ecclesiastical suggestion: (1) The colobium sindonis, a simple lawn garment; (2) the tunicle or dalmatic, like what is worn by a deacon at Mass; (3) the armilla or stole; (4) the imperial mantle, which resembles a cope. This robe was that worn by King George IV, and a much handsomer one than that worn by King Edward

(Continued on page 372.)

## NEW YORK NOTES.

**Branch Office of The Living Church**  
416 Lafayette St.  
New York, July 11, 1911

**D**AVID LINDSAY LOWSON, for twenty-one years master of mathematics in Trinity School, died July 4th in his 71st year. Mr. Lawson was born in Aberdeen, and was a Doctor of Philosophy from the University of Aberdeen. Prior to the enactment in England of the Educational Bill in the '80s he was engaged in private schools, and later became an inspector of schools for the English government. He came to New York in 1890 and began his work in Trinity School, then in Forty-fourth street. Last May he retired from the school on a pension. He had no family in this country, but was fondly called "Daddy" Lawson by a host of young men in this city, formerly Trinity boys.

On Sunday morning, July 9th, Bishop Thurston of Eastern Oklahoma was the special morning preacher at Grace Church. The

**Preachers at Grace Church** evening preacher was the Rev. N. B. Groton of the parish staff. To protect the worshippers in Huntington Close at the noon-time services on Wednesdays and Fridays from the sun or showers, a shelter tent is provided. A new hymn card has been prepared for the congregational singing to the accompaniment of the chimes in the church tower.

By the will of Mrs. May Cossitt Dodge, filed last week, many charities were remembered. The Santa Clara branch of the Working Girls' Vacation Society, the Children's

**Bequests of Mrs. M. C. Dodge** Aid Society, St. John's Guild, and the Adirondack Cottage Sanitarium are to receive \$10,000 each; the New York Bible Society, \$5,000. The Children's Aid and St. John's Guild each get a contingent bequest of one-fifth, and the Working Girls' Society and the Sanitarium, one-tenth of the residue. Vassar College receives \$10,000 and Lincoln Hospital \$25,000. Mrs. Dodge was the widow of George Egleston Dodge, a son of William Earl Dodge. She died on June 25th at her country home at Tuxedo.

The Rev. John M. Chew, rector of the Church of the Good Shepherd, Newburgh, N. Y., preached an anniversary sermon on the

**Aggressive Work at Newburgh** last Sunday in June. Twenty years ago he began his ministry in the southern part of the town and developed the mission work so rapidly that it was made an incorporated parish. Besides giving unwearyed attention to pastoral work, Mr. Chew has been among the foremost aggressive workers for better social and economic conditions in the neighborhood of his church and for civic righteousness in the county and state.

## FIVE MINUTES AFTER DEATH.

O Risen Lord, with Thee I rise  
From earth, through death, to Paradise!

Thee whom I dimly saw on earth  
And dully took for my soul's Food,  
The dawning light of this new birth  
Doth manifest, as on the rood.

Myself, a grain of faith, with Thee  
Whose sinless Flesh did mount the Tree  
To bear the whole of death for me—  
And at death's touch, I mount, flesh-free!

Whither? Ah, dearest Lord, the joy  
So great, still grows—there's no alloy.  
Thee having, more of Thee I'll gain;  
Towards Thee I fare, through cleansing pain.

Pain that is joy, Lord, Thee to win;  
Towards thee, Redeemer, dearest Lord,  
At last in truth to be adored,  
Thee nevermore to hurt by sin!

O Risen Lord, with Thee I rise  
From earth, through death, to Paradise!

H.

IF YOU WILL let Christ walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God.—*Phillips Brooks*.

"HE WHO walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—has an every-day greatness beyond that which is won in battles or chanted in Cathedrals."—*Dr. Dewey*.

## INDEPENDENCE CELEBRATION IN PHILADELPHIA

Descendants of Signers Attend Service

BURIAL OF REV. JOHN SWORD

*The Living Church News Bureau  
Philadelphia, July 11, 1911*

THE descendants of the Signers of the Declaration of Independence attended the mid-day service at historic old St. Peter's church, Third and Pine streets (Rev. E. M. Jefferys, D.D., rector), on Sunday, July 2d. The interior of the church was decorated with flags and banners and the pew known as Washington's was specially marked. The Rev. J. W. B. Stewart officiated and the Rev. George Washington Dame of Holy Innocents' Church, Baltimore, chaplain of the society, preached the sermon. A number of patriotic and historical societies of Pennsylvania were invited and sent delegates. The service at St. Peter's marked the opening of the fourth annual Congress of the Society of Descendants of the Signers of the Declaration of Independence.

The Church has suffered a great loss by the death of the Rev. John Sword, which occurred, as briefly noticed last week,

**The Late Rev. John Sword** health for some time and while packing some of his things on the porch of his little house at Ralston, preparatory to leaving for a new work at the Loomis Sanitarium at Liberty, N. Y., he stepped backwards and fell off the porch and injured himself internally. However, he went to Liberty, and hoped to undertake his work as chaplain at the sanitarium, but his suffering increased and he was very ill. His fall may have aggravated an old trouble for which he had twice been obliged to undergo surgical treatment in Philadelphia within the past four years. The medical authorities at the Loomis sanitarium, after consultation with Dr. Neilson of Philadelphia, under whose charge he had been since his first operation in 1907, decided that there was no hope for his recovery, and he was advised to return to Philadelphia and be under the care of Dr. Neilson at the Episcopal Hospital. Two of the Loomis physicians accompanied him on the train as far as Weehawken, where he was met by his brother-in-law, Mr. Chester Farr, and his son. On the train he began to grow worse, and finding a physician on the train, they summoned him, but the end came before the train reached Trenton. This was on St. Peter's Day.

The burial office and the requiem *Missa Cantata* were at St. Clement's Church at 10 o'clock, Monday, July 3d. Vespers of the Dead had been said over him the evening before. The Burial Office was taken by the Rev. G. R. Underhill, and the celebrant at the requiem was the Rev. C. C. Quin. The Rev. E. C. Alcorn, the Rev. F. M. W. Schneeweis, the Rev. W. H. Davis, the Rev. Edward Ritchie, the Rev. W. H. Barnes, the Rev. N. D. Van Syckel, and others of the clergy were present. The interment was in the family lot at North Laurel Hill Cemetery, overlooking Fairmont Park, where also his father and mother are buried.

The Rev. John Sword was born sixty-six years ago. He was a graduate of the General Theological Seminary, from which he received the degree of Bachelor of Divinity. He was ordered deacon in 1876 and priest in 1877 by Bishop Horatio Potter and served the following parishes: Holy Innocents, Hoboken, N. J., 1877-85; St. Mary's, Kansas City, Mo., 1886-91; St. John's, Lexington, Ky., 1894-95; St. Agnes', Algoma, Wis., 1896-97; Holy Trinity, Manistee, Mich., 1897-99; Holy Cross, New York, 1900-06; St. Michael and All Angels', Philadelphia, 1907-08; and chaplain to the Sisters of St. John Baptist at their house at Ralston, N. J., before going to Liberty, N. Y. He was of a kind and gentle nature, a thorough scholar, a loyal Churchman, and a devout and holy priest. May he rest in peace!

With the assistance of the Rev. Francis M. Taitt, Dean of the Convocation of Chester, an effort is being made to erect a church at

**Diocesan News Notes** Darby. A lot valued at \$8,000 has been secured, for the purchase of which the Convocation has authorized a loan of \$5,000 with interest, \$1,500 from the Missionary Board, and \$600 from other sources, leaving \$900 to be raised, which it is hoped will soon be in hand. A benefactor, who is unwilling to have his name known, has offered \$5,000 with which to begin building operations.

The Rev. H. Cresson McHenry of the City Mission staff is recovering from a threatened attack of typhoid fever.

The Rev. C. R. Hill, rector of St. Matthias' Church, and Mrs. Hill have sailed for a two months' trip to the West Indies. They expect to return about September 1st.

## MISSIONARY ACTIVITY IN CHICAGO

Efforts Made on Behalf of Both General and Diocesan Work

OTHER NEWS OF THE CITY

*The Living Church News Bureau  
Chicago, July 11, 1911*

IN accordance with the directions of the last diocesan convention a committee there appointed has apportioned the sum of \$27,500 among the parishes, missions, and Sunday schools, and Woman's Auxiliary, and each has been notified how much is expected from each for general missions. The apportionment method in diocesan mission matters has been so successful that it is hoped that by this similar method Chicago's apportionment for the missions of the Church at large may at length be paid in full.

At the last meeting of the board of missions (diocesan) it was agreed to devote not more than \$5,000 to the founding of a new mission in southeast Oak Park. Within five years this district has changed from a farm country to a thickly populated semi-suburban neighborhood. The proposed site is a mile and three-quarters from the nearest parish church. There are no non-Roman churches in the whole district. The Rev. Edward Mathison, rector of Grace Church, Oak Park, is to be priest in charge of the new work, while the Rev. Bernard I. Bell, formerly curate of Christ Church, Chicago, will take up the work there as curate until the new congregation is assembled and then as priest in charge.

The recent missionary exhibit known as the "World in Boston" is to be repeated in Chicago two years hence. The Rev. Dr. Hernan

**To Repeat "World in Boston"** Page, rector of St. Paul's, represents the Church on the general committee of arrangements.

The Fourth of July claimed some victims in Chicago, though not nearly so many as in years gone by. "Sane Fourth" celebrations were numerous. One of the pleasantest of

**Observance of the Fourth** these was the Play Festival held under the auspices of the Playground Association in Lincoln Park. From 1:30 till 5:30 there was a succession of children's organizations from playgrounds, schools, and settlements, who delighted a huge audience with dances, folk and aesthetic, gymnastic drills, music, and scout work.

The Fourth of July was observed in a sane way, in St. Peter's parish, by a special service in the Butler Memorial House. The service began with a processional hymn by the Church choir, "Ancient of Days." The invocation was given by the Rev. Frank M. Carson, minister of the Lake View Presbyterian Church. The address of welcome was given by the rector of St. Peter's. The two principal addresses were given by the Hon. Charles M. Thompson, alderman of the Twenty-fifth ward, and the Hon. Harry L. Shaver, representative of the Thirty-first district, General Assembly.

After the speeches were completed, the new flag on the Butler Memorial was raised by a contingent of the Boys Battalion of St. Peter's. About 250 attended the exercises and all were greatly interested in this initial movement of St. Peter's parish for a sane celebration of the Fourth of July.

The Rev. Lyford P. Edwards has made arrangements to give up his cure of St. Matthew's, North Evanston, in the early autumn, that he may go to West Park, N. Y., there to resigns to enter monastery take up his novitiate in the monastic Order of the Holy Cross. He is a graduate of the University of Chicago and of the Western Theological Seminary. While in the university he was converted from agnosticism to the Catholic religion by the Rev. S. B. Blunt, then rector of the Church of the Redeemer, the "university parish." When he went to North Evanston as a lay reader, there was an average congregation of ten and practically no Sunday school, while the structure was in the country owing to an unexpected shift in population. In five years he has been able to buy a large and centrally located lot, move the church building into town, erect a commodious parish house, and purchase a rectory, raise the priest's stipend from about \$500 to \$1,300, increase the number of communicants to about 150, and to build up a Sunday school larger in attendance than his communicant roll.

The Rev. Daniel Hugh Verder of Taunton, Mass., and the Rev. Arthur W. Kierulff, chaplain of the Kearney Military School, Nebraska, have accepted curacies in St. Peter's; the staff of four curates is now complete. The clergy will remain in the parish during the summer, foregoing the pleasure of a holiday.

"THE BEST POSSESSION IS SELF-POSSESSION." Yes, and unless we do possess ourselves wholly and richly as God meant us to, when He gave us power to subdue the evil and grasp the good, all other possessions will be in vain.—*Selected.*

## DIOCESAN CONVENTIONS

## VERMONT.

THE annual diocesan convention was held at Trinity church, Rutland, on Wednesday, June 21st. Very little was done except the transaction of routine business and the election of diocesan officers. This was the first convention during his episcopate at which Bishop Hall was not present. Deep sorrow was felt at his absence and at his illness, which caused the same.

Rev. W. F. Weeks, president of the Standing Committee, was elected chairman and presided over the meetings with dignity and ability. He was celebrant at the opening Eucharist. At this service the choir of Trinity Church rendered the music with great efficiency. As the chairman was reelected secretary of the diocese, the Rev. C. W. Coit was elected acting secretary for the sessions of the convention. A committee was appointed to take into considerations the matter of erroneous statements in text books used in the public schools of the state concerning the origin of the Anglican Church. A social service commission was also appointed. The old members of the Standing Committee were reelected, as were also the members of the Missionary committee and most of the diocesan officers. The following were elected to the Missionary Council: Rev. Messrs. D. L. Sanford, P. Schuyler, C. W. Coit, J. Reynolds; Messrs. J. P. H. Adams, J. W. Flint, E. P. Gilson, G. Worthington. Delegates appointed to the Sunday School convention in connection with the Missionary Council were: Rev. C. W. Coit, Rev. P. Schuyler, J. P. H. Adams, E. P. Gilson, and Deaconess Louisa Brainerd.

The following resolutions relative to the Bishop's illness were unanimously passed:

"The clergy and laity of the diocese assembled in convention send the Bishop their affectionate greetings and express their thankfulness that he is gaining in health and strength, and wish to assure him of their heartfelt sympathy and earnest prayers for his speedy and complete recovery. Their one desire is that he should not resume his work in the diocese until he can do so without injury to his health and future usefulness in the Church. The convention takes this opportunity of expressing in tangible form its regard for the Bishop in connection with this resolution urging a period of rest by requesting the treasurer of the diocese to send him the sum of \$1,000 when raised by voluntary subscription."

One sad incident of the convention was the sudden illness of Rev. R. LeB. Lynch, rector of St. James' Church, Woodstock, who was found seriously ill in his room at the hotel on Tuesday night and was removed to the city hospital. We are glad to report his gradual recovery.

## ASHEVILLE.

THE seventeenth annual convocation of the district of Asheville was held Wednesday and Thursday, June 28th and 29th, at All Souls' church, Biltmore, N. C. The attendance was large, and much interest was manifested. The convention of the Woman's Auxiliary of the district, which was held at the same time, showed the same gratifyingly large attendance and sustained interest. At the business sessions of the convention the usual routine work was transacted. The Sunday School Commission, appointed last year, presented an interesting report, declaring that in the present condition of the district it would be impracticable to adopt and useless to recommend any one set of text-books or detailed system, but that it is important to agree on the subjects to be taught. The commission suggested a three-year course including Old Testament, the Life of Christ, the history of the Church in Apostolic times, the history of our own Communion, and the Catechism. The report was accepted and resolutions passed endorsing its suggestions.

Tuesday and Wednesday nights sermons were preached by two former rectors of Trinity Church, Asheville: the Rev. W. C. Whitaker of Knoxville, Tenn., and Very Rev. W. T. Capers of Lexington, Ky. Wednesday and Thursday mornings there were celebrations of the Holy Communion at 7:30 o'clock. The corporate Communion of the Woman's Auxiliary was at Trinity chapel (the beautiful and historic Trinity church having been destroyed by fire last November).

The convention met for organization Wednesday morning at 9 o'clock. At 10 o'clock Morning Prayer was said, after which there

**The Bishop's Address** was a celebration of the Holy Communion by the Bishop, assisted by the deans of convocations. At this service Bishop Horner read his annual address in the place of the sermon. In the course of his address the Bishop said: "Our duty is not confined to our mountain district, but has a world field for its exercise. Our citizenship in the kingdom is universal in respect of both time and space, and we should let this idea of the universal character of our citizenship have due influence in our thoughts and deeds in behalf of the king-

dom." At last year's triennial General Convention, "no single interest was so generally felt and emphasized as that of the missionary work of the Church. The Board of Missions was reorganized and made more generally representative of the whole Church in the United States of America. . . . In this way the board will be constantly in vital touch with all parts of the field. There was frequent evidence given at that convention of the continually increasing interest that is felt by the Church of the smaller as well as of the larger dioceses in the Forward Movement for the extension of the kingdom of God throughout the world. We are living in the most intensive period of all the centuries of the Church's life. The privilege is given to this generation of doing a work for Christ and the Church that has been given to no other generation, and if we are faithful to our trust no subsequent generation will have a similar opportunity. We are equipped to do in ten years what could not be done in one hundred years before." Quoting the words of our Lord, "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come," the Bishop said: "The accomplishment of this end is within the vision, and almost in the grasp, of the Church in this generation. Verily, the kingdom of heaven is at hand."

"We should make every endeavor to develop the home situation in order that we may be better equipped to deal with the far-off. . . . Our local environment requires that we give much attention to our school work. The school work of this district has been greatly hindered, except in certain localities, by the lack of money to maintain the schools. It is designed that our four industrial schools shall as soon as possible develop into and rank as strong parishes in vital connection with the Church work of the district. This, I am satisfied, can be done. They require, all of them, further equipment; but, where an adequate equipment is obtained, each of these schools should be in position to turn over to the general and specific funds of the district as much as any of our self-supporting parishes do."

The Bishop heartily commended the work of the Woman's Auxiliary, and urged the importance of establishing branches wherever possible. He mentioned some improvements in the church plant in the district, especially the erection of a handsome and substantial church and mission house at Edneyville, one of the missions connected with Hendersonville.

A resolution was passed in favor of arbitration treaties, and was ordered to be sent to the president and the senators from this state.

## Resolutions and Elections

An immense amount of effort is being devoted to the school work of the district, which work is being prosecuted vigorously in spite of insufficient funds. The district has four industrial schools which are gradually developing a valuable plant, and there are a number of other schools. In all, about 1,500 children are being educated by the Church in the district. Announcement was made of a gift of \$15,000 (which was shortly afterwards increased to about \$18,000), to be used as a loan fund for Church work.

The convention agreed to the division and sale of the Ravenscroft property in Asheville, with the exception of the Bishop's residence, Shoenerger Hall. The establishment of the "Embry Fund" of \$18,300, the gift of Edmund A. Embry and others, for the purpose of making loans to the industrial schools and other work, was reported. The new Sunday School Commission reported, and recommended a uniform series of lessons, also that sermons be preached in the interest of Sunday schools. The Rev. W. S. Claborne made before the convention a fervent appeal for support toward the Nelson plan for helping Sewanee. The Rev. W. J. Smith spoke for the Thompson Orphanage at Charlotte. Resolutions were passed by convention on the deaths of the Rev. Messrs. Ferris and DuBose, with prayer.

The Rev. Alfred H. Stubbs was reelected secretary and treasurer of the district. In the more important committees there were practically no changes except so far as was made necessary by the death of the Rev. McNeely DuBose, who had been a member of an exceptionally large number of committees. The time and place of the next convention are to be determined later by the Bishop and Convention committee.

The special preachers at the evening services were the Rev. Walter C. Whitaker, D.D., of St. John's Church, Knoxville, Tenn., and the Very Rev. W. T. Capers, Dean of the Cathedral, Lexington, Ky. A pleasant feature of the convention was a drive through the Biltmore estate.

The Woman's Auxiliary meetings were held in the school building, during the sessions of the convention at the parish house. They were marked by a great deal of enthusiasm. At one meeting, held at the home of the president of the Trinity (Asheville) branch, addresses were made by Miss Lindley, the Junior Auxiliary's general secretary, and by four of the women engaged in mountain school work.

IT SEEMS to be a luxury with some people to cherish feelings of hatred and revenge, but it is a luxury that may cost a fearful price in the end.

## The Religion for To-Day

A SERMON PREACHED AT THE COMMENCEMENT OF NASHOTAH HOUSE.

BY THE REV. JOHN H. MCKENZIE, D.D.,  
Rector of Howe School.

*"We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—I. Cor. 2:12-14.*

**S**T. PAUL was meeting among the Corinthians the same problems that are perplexing us in this day. He was writing to a people who questioned his authority and the truths which he taught, a people sordid, sensual, worldly minded, shrewd, and thoroughly intellectual. His was a difficult task to satisfy their reasonable questions and to lift them from the wisdom of the world to spiritual things. He taught them the fruits of the Spirit and deduced this statement of positive knowledge which differentiated the things of the spirit from man's wisdom and from the philosophies with which the Corinthians were familiar.

We have this same state of things in the religious unrest of our own day. Those who discern the sign of the times realize the transitions, combinations, divisions, and readjustments in the religious world. In the providence of God we are in the midst of an intellectual and religious transition that demands calm and judicious study with an absolute faith that out of this chaos all things will work together for good. There are alarmists who fear that the Christian religion itself is being undermined and that the Church is yielding her heritage to Protestant and secular influences, while there are many faithful souls whose courage fails them and some are on the very verge of despair. But the rank and file of God's people are yet secure in the faith, and need but the continued assurance of Holy Church to sustain their faith and make them more stanch and true soldiers of Christ. However, it is not wise for our optimism to cloud our vision. There are real dangers and we ought calmly to consider them, that as priests of the Church we may be inspired with courage and wisdom to meet them. There are no dangers to the faith itself; that can never change; but to the conservation and propagation of the faith as we have received it; and while the Church can never be destroyed, yet her work of regeneration can be hindered and her ultimate triumph delayed by the irreligious spirit of the times. Let us consider briefly some of the causes of this religious unrest, that we may meet them more intelligently and save the faithful from their dangers.

In the first place, intellectualism dominates this age. It is fascinating and destructive. The marvelous intellectual development which modern educational advantages provide has developed self-satisfied and independent individuals who are fascinated by mental power, and, spurning the guidance of Holy Church, delight in vain reasonings and mental acquisitions which for them as individuals are self-satisfying. This purely intellectual power seems of itself to draw men away from religion, and the higher the mentality, the more thoroughly is excluded the use and cultivation of the religious and spiritual faculties. This type of mind is responsible for much destructive criticism. It tears down, but does not construct. It rarely leaves the world better, but does leave it unsettled, ill at ease, and despairing.

Then this gives us the scientific temperament of the age, which is also critical and destructive. This attack from science is an old, old problem, but it takes on a new and most vital interest in our adjustment to modern conditions. This temperament is largely the logical outcome of the mistakes of the past. It is essentially honest, and is the longing of the mind for facts, the earnest search for truth, and, although often misguided and led into strange byways, the word scientific came to mean accuracy and proof. This was but natural in the providential uplift of human character. For instance, the appalling blots upon the pages of Church history could not but be resented where the conscience was at all enlightened. The abuse of authority, for instance, in the Papal power and often in the Anglican Church, repelled many conscientious, innocent Christian souls. Faithlessness in high places, arrogance and pride, have driven from the Church in all ages many sincere and honest souls. Then, there has been positive immorality and wickedness in the Church, which has been countenanced and upheld by those in authority. From this honest souls revolt. Then, the confusing of mere tradition with revealed truth and the *uncarranted additions* to the faith have caused the revolt of many an intellectualist, who at once discerned the error. The Church has not always made clear the verities of the faith, and the puerile platitudes of the ordinary pulpit have been revolting. While these have been the cause of driving from the Church much ripe scholarship, it found a ready and fascinating field in the study of nature and physical phenomena. All this has been largely responsible for the scientific temperament of the age; and, although it is largely the logical outcome of the mistakes of the past, and although it threatens and undermines, this same temperament, in the end, will be a great gain in clearing the

air of much that is super-religious, and it will become the servant and help of the very religion it has threatened to destroy.

Another reason for this unrest is in the misinterpretation of Holy Scripture. The acceptance of the books of the Bible by the Church as the inspired work of God has never been questioned by the faithful, but the interpretation of that word of God has been misunderstood, and when the Church ceased to be accepted as the only interpreter of Holy Scripture, and where it has become a matter of personal or private interpretation, it, invariably, has led to error. All this high thinking has brought about doubt and indifference, until it has passed from the realm of mind to the realm of morals; and we are confronted with a laxity that is shocking; and this indifference to religion has begotten such an indifference to morals that wickedness abounds. For those outside academic circles, recent magazine articles have been astonishing in their revelation of the atheistic and materialistic instruction in virtually all our great institutions of learning. It is shown clearly and without question that the departments of Philosophy and of Science in our colleges and universities are essentially non-Christian, that thousands of youths passing through these departments each year lose what religion they had and graduate as liberal thinkers, possibly with a vague idea of some over-all intelligence in the universe, but no definite religious belief of any kind, and certainly no conception of the Christian Faith and even a sneer at the most sacred verities of the Christian Religion, as the Incarnation, the Virgin Birth, or the Resurrection of our Blessed Lord. The denominational and the Church college is essentially a thing of the past. Nearly all of the few that are left are trying to throw off their Christian or Church character that they may inherit incomes from great foundations. The state universities here in the Middle West usurp higher education, which of course must be purely secular. We ought to realize the fact that our great system of public instruction is essentially non-religious, and is building up generations of intellectualists who know not God and who, as a rule, spurn the Church and the Christian Religion. Recently an eminent college professor—a professor of biology—told me that he did not know a man in his department of the American Society who was a believer in the Divinity of our Lord, and most concluded that religion was but a bundle of superstitions we were rapidly outgrowing through popular and advanced education. In our own little sphere of action we scarcely realize the great non-religious forces that are at work, and although we take some comfort in statistics of growth in proportion to the population, and complacently content ourselves that our influence is all out of proportion to our numbers, yet we are making but little impression upon this great population, and are not alive to the enormous non-religious power engendered by secular education. It is most important that we should face clearly the overwhelming rationalistic tendency of the times, and understand the forces at work to undermine the Christian Religion. We must understand that the world at large looks upon the Church as a failure, and not only the world so concludes, but eminent religionists; and in the *American Magazine* this month a Bishop of the Church says:

"The religion of to-day has grown and expanded until it finds the walls of the home in which it was born too narrow and confining for its spirit. And it bursts out of doors into the open fields of intellectual research, moral warfare, and social service, while the Church stays indoors, absorbed in the reek of her incense, the bustle of her rites, and the preaching of her orthodoxies.

"She (the Church) preaches, for the most part, a narrow and petty round of ethics, the minor moralities of purely personal conduct, respectabilities, good form, technical pieties, and ecclesiastical properties, while the age is seeking the larger righteousness of the kingdom of God, which is 'human society organized according to the will of God.'

"And so religion has often been forced to leave the Church and go outdoors to find the truth."

Another religionist says, "The Holy Ghost is scarcely working in the Churches because of the arrogance, narrow-mindedness, selfishness, and bigotry of ecclesiastics, but is working in great philanthropies, associated charities, and the general uplift of the human race."

It is true the world has taken to itself in the name of humanity, charities, philanthropies, education, hospitals, orphanages, social settlements, and with an assumption of ethical culture above all creeds, it now proceeds to do much of the work the Church used to do and it presumes to do it without God.

There are doubtless other reasons for the present unrest in the religious world, as the social problem, the political domination, the greed for wealth; but it seems to me these current thought movements which are molding the intellectual life of millions are of the gravest importance for us as priests to understand in our fight for the Catholic Faith. You have doubtless given much consideration

... problems, and I am suggesting but three of many aids to... but working out of a power that will make for righteousness in the midst of these overwhelming forces of non-religion.

In the first place, a careful distinction must always be made between revealed religion and mere tradition; not Holy Tradition which interprets the faith, but that upon which are based *unauthorized and modern additions* to the faith. The Revealed Truths of God are the axioms of religion. They are not subjects of argument and proof; they are axioms in the same sense as the axioms of mathematics are the foundation truths of all mathematical investigation. When God has spoken and revealed a truth, that truth, whether it be apprehended or not, is an eternal axiom, and no amount of sophistry can ever break it down or change it. For two thousand years some of the most brilliant intellects the world has ever known have been arrayed against Christianity. Logicians have exhausted their syllogisms, philosophers their ingenuity, reason has indeed spent itself in trying to fathom and break down some of these revealed truths; but they stand as clear to-day as they stood when God first revealed them, and they must stand till the end of time, because they are revealed by God Himself, because they cannot but be true, and because they are beyond the realm of human demonstration. The Scriptures' "Thus saith the Lord" is the final word, and beyond this no finite reason can ever fathom. To the Christian, God has spoken not only through Nature and the inner consciousness, but by revealing Himself through His Incarnate Son. A record of this Incarnation is preserved to the Church in Holy Scripture under the guidance of the Holy Ghost.

When one's study and investigation lead him to accept the revelation of God through His Son, Jesus Christ, then he has that which is sure and steadfast and nothing can move him. It is not, however, sinful to test these revealed truths for the perfection of the saints and the quieting of honest seekers. There is nothing to fear from any test. Instead of being criticised as of the Devil, the scientific temperament may be applied to religious thought as well as to physical science. It is a great mistake for Catholic theologians to disclaim any lot or part in the scientific spirit of the times, or to assert that this method may not be applied in theology. Revealed truth must stand and will stand every method of investigation, whether it be the scientific, the historical, or the exegetical method. Instead of losing by this method, we are the gainers, because it is bringing about an academic honesty and sincerity that we have not always known even in the Church, and instead of the pulpit being, as it has been called, a "coward's castle," the pulpit will boldly proclaim the truth as this Church has received the same, and not simply garble a few platitudes that are lifeless and not the application of Christianity to immortal souls of this generation. The brave and accurate preaching of God's word is the crying need of the age; that preaching that eliminates personal opinions and honestly proclaims the truth as God has revealed it to His Church; and not simply the truth, but the whole truth and nothing but the truth; and when God's ambassador clearly discerns God's revealed truth and clearly expounds it to the faithful with the same assurance that St. Paul wrote to the Corinthians: "We know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"; when with this same assurance we preach and accept revealed truth, it will go far toward dispelling the unrest of the religious world in our day.

A second solution of this problem is the appeal to Christian experience. We have the laboratory method applied to all sciences and arts; why not to religion as well, now that we have the psychological laboratories and clinics and mental healing in the Church? If our scientific friends are willing to apply the scientific method to religion, they will find most positive proof of the reality of religion in Christian experience. Through all these ages since Christ revealed Himself to the souls of men, there have been certain experiences which were so real that they could be demonstrated, and they were not simply the experience of one, but the experiences of millions. The test of scientific experience is in its application under all conditions with the same result. No one questions, then, any physical experience, and the scientist who prides himself upon his honesty, open-mindedness, and fairness, cannot question it either when it is applied to psychical and religious experience. The relationship of the regenerate to Christ is a *personal* experience, not an institutional one. "It springs from three factors: first, God; second, the divine spirit in Man; and third, communion between God and man. These are the three factors that produce religion. They are permanent and universal factors in human life. The validity of all religious experience depends absolutely upon the reality of these three."

As soon as we know that God exists and that we know Him and commune with Him, our religious experience begins. It is a relationship to a divine person. This is established and confirmed for the individual soul through the Sacraments of the Church. It is an inner consciousness through which truth is discerned and that truth experienced in daily life. The same joy and peace that comes from Absolution to-day has been the joy and peace that came from Absolution through all these ages. The same strength that comes from the Body and Blood of Christ in the Holy Eucharist has been the strength that has come to the faithful through all these cen-

turies. The same comfort and consolation that the Church gives in sorrow has been the comfort and consolation of millions of devoted Churchmen. The same courage and fortitude that has given the world holy martyrs, to-day gives strength and courage to suffer anything for Christ. The same Sacraments of the Church which have strengthened and sustained the faithful for their last agony, to-day are the comfort and strength of passing souls. These are absolute experiences and bear the test of absolute truth the same as any scientific demonstration in the physical world.

There may be some doubt as to the authorship or date of this or that book of the Bible, but there can be no doubt that the Word of God revealed therein to the Christian soul is real, and more real to him than anything else in the universe. He *knows* in whom he has trusted; he has the witness *in himself*. The belief and acceptance of the Christian religion to-day is based not upon argument and intellectual discernment, but upon the acceptance of revealed truth and that experience which knows God personally. It is a great mistake to appeal to reason alone, for reason is only one of the many faculties of the soul, and while it is valuable in discerning the truth, it is not the sole arbiter in determining finality. The final appeal is to the whole consciousness of soul and spirit. "The sentiments and passions and impulses which have inspired the saints and heroes of the world have not been the result of logic and reason, but have sprung from the deeper regions of spiritual instincts. This is the dominant factor in life and the ultimate and final appeal in religious motives." All this ought to be most encouraging to us as Churchmen, for in spite of all the forces of intellectual dishonesty and vulgar criticism arrayed against us, those who discern the Catholic Faith in its purity are unshaken, and they stand as firm and with as much a courage as the saints and martyrs of old. There is much they cannot understand, but that does not hinder their belief. There are shrewd reasonings and subtle arguments they cannot answer or explain away, but that does not move them. There are perversions to other branches of the Catholic Church, but these do not disturb them, for they know in whom they trust, and these storms and stresses only settle them more firmly in their convictions.

The true Catholic is not dismayed though all the forces of an intellectual hell are arrayed against him. How can he be when he knows—positively knows—for himself, that God is with him? How can he when the life-giving Sacraments have imparted to him the only real spiritual experience in life that is to him life itself? This restless, ill-at-ease world, whether Protestant, Scientist, Atheist, or what not, is groping after the one absolute truth—the one fact of religious experience, which is found only in sacramental grace. When the soul by faith discerns our Blessed Lord ever present in the blessed Sacrament—that is, when his faith becomes so strong that he knows for himself His presence, and that he communes with his Lord present, that he dwells in Christ and Christ in him—this is an experience of the human soul which no amount of reason or argument can disturb, and which becomes to that soul the living reality of the living Christ.

The religious world has been greatly disturbed by the recent attacks upon religion by two eminent scholars. Ex-President Eliot states that religion must give way to science, and that in no realm of knowledge have we now absolute truth, and when the final word of truth is spoken, it will be by science and not by religion. Mr. Edison has gone farther and takes a purely materialistic view, denying the immortality of the soul or indeed any soul at all, and says that the only individuality is in atoms, and when the combination of atoms which makes up individuals is dissolved, that is the end of the individual; that it is impossible to know God should there be a God. These eminent scholars and specialists have dogmatized outside of their own departments and have been false to their own methods. They have not investigated spiritual things. The evidences of revealed religion and Christian experience are quite as conclusive as in any other realm of knowledge. When the scientist spends years and years in investigating the evidences and experiences of revealed religion, when he tests these things for himself in the cultivation of a refined and delicate conscience, when he proves for himself personally the indwelling and guiding spirit of God, when he tests for himself the strength and validity of Christian experience, when he observes these experiences in the lives and hearts of many persons, when he applies his scientific tests to the things of the spiritual life and records the successful experiments in elevating and ennobling and enriching life and knows for himself Communion with God, he will be quite as positive about these things as he is about his scientific demonstrations.

Then the most important solution is our holding fast the Catholic Faith. The tendency of the times is toward the reunion of Christendom; Churchmen are affiliating with Protestants in missionary meetings, in Laymen's Forward Movements, in Brotherhood Weeks of Prayer, and are sincerely trying to co-operate, as far as is consistent with the Church's faith and order, in missionary work. This all seems hopeful and encouraging, but even this is fraught with dangers lest we go too far and compromise the faith and order of the Church and thereby retard actual reunion. That which has been entrusted to us is so sacred that our salvation depends upon our conserving it. We dare not compromise the Faith. While we are to maintain and set forward as much as lie in us quietness, peace, and love among all Christian people, at the same time, we are to give faithful diligence always to ministering the Doctrine and Sacra-

ments and the Discipline of Christ as the Lord hath commanded and as this Church hath received the same, according to the commandments of God; we must be ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; we are to be diligent in prayers and in reading Holy Scripture, and fashion our own selves according to the doctrine of Christ. This is our heritage and our bounden duty, and other than this we have absolutely no right to existence.

I have no doubt other practical solutions of the present unrest suggest themselves, but I am sure these will, in a measure at least, help in solving the present difficulty. If we cling absolutely to revealed truth, the storms of dissent may beat about us, but the axioms of the Christian religion and the truths of Christian experience will live forever and can never be shattered, because they are as true as God Himself, who has revealed them to us. The good Catholic knows in whom he is trusting; he has the facts of revealed religion, and knows they have never yet been affected by the attacks of the enemy. He knows there may be foes within and foes without, yet the Church is divine and infallible, and the Church must and will continue until the end of time. Wherever the Catholic Faith is taught in its fulness and purity without individual additions or subtractions, the Catholic Faith invariably wins the hearts of men for Christ. It certainly behoves us as priests of God's Church to understand the crisis that this generation must meet, and the better we understand the enemy, the better we can attack and conquer it. The strength of intellectualism and irreligion is impregnable unless we can attack it with the wisdom the Holy Ghost teacheth. All the insight we can gain from the study of current thought movements, which deceive the very elect, is valuable; but the province of the priesthood is over and above all this and is in spiritual things. The priest may be ever so wise in worldly learning, and it will be a valuable weapon to him in assaulting the enemies of the faith; but he stands or falls as a priest in his spiritual preparation for the cure of souls. He is a specialist in altogether a different realm of knowledge; he does not speak in the words man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. His vocation is to seek and save the lost, to heal the broken-hearted, to raise up them that fall, preach the Gospel to the poor, deliverance to captives, recovering sight to the blind, set at liberty them that are bruised, heal the sick, visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. He alone dispenses divine grace and ministers to the immortal souls of men. He administers the Sacraments to individual souls, and while he may give his blessing to organizations, institutions, corporate movements for temperance, social purity, justice, good and equitable government, yet the true priest never forgets that it is his vocation to minister to the individual souls of men the divine Sacraments of the holy Catholic Church.

In this godly seat of learning, where all the influences are for righteousness and every opportunity is given for the cultivation of the spiritual life, there is imparted a supernatural strength for the exercise of your priesthood which fortifies you to meet the world and to conquer it. It is a great privilege to be called of God in this day of storm and stress, to fight manfully against the world, the flesh, and the devil. It is a privilege to be called to intense activity and ardent work for God and His Holy Church. It will be a sad day for the Church you are called to serve, should you cease to be thorough students and cultivate and strengthen every power of your minds; but it will be a sadder day for the Church should you cease to cultivate the spiritual life as you have been trained here, when you cease the devotional study of Holy Scripture, the daily meditation, the use of Absolution, the conscientious preparation for Holy Communion, the daily prayers and intercessions. Wherever in the Providence of God you are called to serve, whether it be in the parochial, educational, or missionary work of the Church, be true to your Catholic heritage. Because you are so well equipped here in spiritual things, opens for you rare opportunities for service.

It is for us, my brethren, to champion the Catholic Faith in all sincerity and honesty, that we may have our part at least in the redemption of the world, in clearing the atmosphere of the present storms that rage, and in settling the convictions of the revealed truths of God in the experienced lives of multitudes in our day and generation. "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

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THE EXISTENCE of Christianity, with its marvellous history and its benevolent influence on mankind, is a standing attestation of the Resurrection of Jesus. Rob it of its miraculous origin, and Christianity itself becomes a miracle which has to be accounted for. It stands absolutely alone in the history of religions. Putting aside other considerations of great importance, the whole organization of Christianity, its sacraments, its discipline, its ritual, are all based upon belief in our Lord's Resurrection and Ascension as fundamental facts and theological axioms. I submit therefore that those who reject the Resurrection (of which the Ascension is an inevitable consequence) are bound to explain the genesis of the Christian Church. Abolish belief in the Resurrection, and the Christian Church becomes an effect without a cause.—*Canon MacCall.*

## THE SCHOOL GARDEN AS A FEATURE OF CHURCH WORK.

BY M. LOUISE GREENE.

MANY churches have summer cottages and others would like to have some special work to hold and benefit their children through the long summer vacation. To each class, the experience of Trinity parish, New Haven, one of the oldest and largest in Connecticut, may prove of interest.

The welfare work of the Church is during the summer practically shifted from the parish house, New Haven, to the John Addison Porter Memorial Cottage, Morris Cove, a part of New Haven harbor, some thirty-five minutes by trolley from the center of the city, and having a five cent fare.

The term cottage is now a misnomer, for the enlarged house of three stories has ample porches, large dining room easily seating thirty people, living room, office, and kitchen on the first floor. On the second is the suite of three rooms, together with bath and guest room, for the deaconess and members of the summer staff. There are also single and double bed-rooms for transient guests. On the third floor are dormitories for the children who, as it seems needful or advantageous, are invited to spend from several days to a week at the shore. During Saturdays in June and two days each week in June and August, except during the week of the choir-boys camping, all the children of the parish may have the benefit of the cottage. The girls may come Mondays and Thursdays: the boys Tuesdays and Fridays: and both, in lesser numbers, if accompanying mothers as caretakers of younger brothers and sisters, on Wednesdays, the day set apart for the Mothers' Club. The guilds of the older boys and girls have their respective afternoons and evenings. The latch-string is always out for the noon meal. Full hospitality is extended only to selected guests. The house has a fine beach. Bathing and boating are popular. So also are the games on the well-shaded lawn, the see-saws, swings, and sliding-board.

So much for the general activities of the summer cottage as a background for Trinity Garden School, which began last year. It is, at present, more correctly a school garden, conducted on very simple lines of work, namely, to give the children something besides a day of all play or of idling when play palls, and to give the Cottage visitors and Cove residents an attractive, park-like field in which flowers and children's farms and some unusual kinds of growth provoke interest. Such interest quietly and deftly brings much in its wake that is pleasurable and profitable to all classes and that tends to personal advantage as well as civic and even social. Love of flowers gives a common meeting ground, and interest in them helps to crowd out gossip. We have been told of the welcome change from the old eyesore of a waste lot; of how much more the summer residents now enjoy the Crescent (the part of the Cove lying opposite the garden); and that the garden has advanced the price of real estate.

Our neighbors prefer attractive, neat grounds about their cottages, but we know that our work with the children and our attempt to share our bits of knowledge, our extra seeds and seedlings, have resulted in better home grounds elsewhere, in a greater interest in plants, and in little home patches. We have many visitors who as girls or boys knew gardens, and we hold the acquisitive, open mind, eager to learn as well as instruct. Frank to admit the limitations of our own knowledge, we aim to be an open "question box," asking only a little time to ferret out authoritative answers upon the culture or pests and habits or uses of plants. In short, we purpose to make the garden practically useful as an information bureau. The director aims emphatically to make it an open directory of school garden work, and a steady, forceful sermon on the gospel of school-gardening and its glad tidings for both old and young.

The name Trinity Garden School was chosen in its reversed order by the rector and deaconess, as foreshadowing some of the future activities which they hope will cluster about the cottage and its garden. The first years of the children's gardens will necessarily confine the instruction to the more simple problems of plant and animal life. More systematic, more technical knowledge will come later. Yet in what we teach, we are scientific, practical, laying foundations of three sorts. The foundation of knowledge in precept and practice that shall develop ability to raise common vegetables and simple flowers; the foundation of habits of care, precision, forethought, self-reliance, responsibility (individual and civic), gentleness, and altruism; the foundations of broad-mindedness, growing

out of a wider knowledge of the interdependence of plant and human worlds and of the inter-relation of industries and civilizations which study of plants may be made to emphasize. Wars have been brought about because of the economic value of plants; great trade routes determined; and the fate of races changed, as by a cotton-boll or poppy capsule.

This second season of the Garden School there will be added to the Cottage activities instruction in domestic science for classes of girls who will spend ten days or two weeks in residence. These will be under the direction of the deaconess and in charge of a trained teacher. Perhaps in future years, work in weaving, basketry, and the minor handicrafts will be taught in addition to the simple carpentry needful for school garden requisites.

Our child gardeners range from eight to fifteen years old. Those under eleven are known as Juniors, those over as Seniors. Few are over thirteen. Of the Trinity parish children, we had last year applications from about forty in all. This year the first registration was above that number. Last year we allotted gardens to twenty children of the Morris Cove public school, who came Friday afternoons in June and Wednesday and Saturday mornings in July and August. During the summer every garden has some drooping off in attendance. Though the Morris Cove children dropped to 12 or 14, this year several of them returned and twenty-five are clamoring for admission. We carried last season an average of 55 farmers but benefitted in all some 75 children—not including the enjoyment of the garden by many little ones who visited it from time to time. This year we start with nearly that last number and have all our former boys and girls, except where they have been obliged to go to work. The children are more enthusiastic, the parents understand better what the work means, volunteer assistants are more plentiful, and church, friends, and neighbors are interested. We may not be this year eligible for one of the *Garden Magazine* first prizes such as we won last year, but we are just as eager for work on our 140x180 foot plot\* and on our 8x16 foot or 8x8 foot farms. We expect to have some prizes for the crops of radish, lettuce, beets, beans, tomatoes, carrots, and possibly turnips which we shall raise on our individual farms. Collectively, we shall cultivate, at the least, thirty different kinds of flowers. We shall garland our farms with verbenas, with dwarf nasturtiums and calendulas at the short ends, and fringe the long edges with the delicate greenery of carrots.

We shall study more deeply than last year into the structure and use of some twenty-five or more plants, grown on our observation plots. We shall hound the destructive beetles, chase the injurious butterflies, and plan fatal doses for the myriad aphids. We shall do all these things and more, that, were we minded, we might write over the doors of our cool summer house as words of wisdom—words of welcome:

"Do men gather grapes of thorns or figs of thistles?"  
"Whatsoever ye sow, that also shall ye reap."  
"Give good measure, pressed down and running over."  
"Freely have ye received, freely give."

\* The outline of the lot is somewhat irregular in its angles, but it is roughly a 300x175x300x220 foot lot, with the school garden 140 feet by an average of 180 feet. In it, the south end with cement summer house and west pergola is practically as it was last year, when the wings of the school garden extended to meet the cottage kitchen garden 40x220 feet at the north end of the field. A rough sod playground lay between. This year the two gardens have been brought together and the space for the playground reserved at the extreme north end of the lot.

This lot was bought by Trinity parish in 1909 at the instigation of the deaconess, Miss Victoria L. Ives, who called the present director January, 1910, to take charge of the children's garden. This lot lies directly opposite the John Addison Porter Memorial Cottage. The trolley passes on its eastern side.

#### THE "GREAT SOLEMNITY OF THE CORONATION."

(Continued from page 366.)

VII. The king was afterwards invested with the ensigns of royalty. In the course of the ceremony with the sword of state the Primate, accompanied by the Archbishop of York and the Bishops of London, Winchester, and Ripon, spoke the words: "Receive this kingly sword, brought now from the altar of God, and delivered to you by the hands of us the Bishops and servants of God, though unworthy." With the king's ring, the Archbishop's words of investiture reminded his Majesty that he was bound to defend the Catholic faith. Then followed the ceremony of the "putting on of the crown," also being

performed by the Archbishop of Canterbury. At this point came the beautiful and impressive words of the ancient prayer *Coronet te Deus* (now restored in the coronation service), followed by the anthem which had been wedged to it from Saxon times, called *Confortare*, now sung to Sir Walter Parratt's setting. The king then left King Edward's chair for his faldstool, where he received the benediction from the Archbishop.

The enthronization was also the act of the Church, the king being lifted up into his royal seat by the Bishops. "Stand

**The King  
Inthroned** firm," said the Archbishop in his injunction, "and hold fast from henceforth the seat and state of royal and imperial dignity which is this day delivered unto you, in the Name and by the authority of Almighty God."

After the feudal ceremony of the Homage a shorter solemnity of the Queen's coronation was also performed by the Primate. Her Majesty was anointed only on her head. The Most Reverend

**Crowning of  
the Queen** celebrant then proceeded with the "Mass of the faithful," as described in liturgical phrase. The king offered bread and wine for the oblations, which were brought by two of the Bishops from St. Edward the Confessor's chapel; and at the offertory their majesties offered to God the altar cloth and dossal, which have here already been mentioned, and each respectively an ingot of gold weighing a pound and a mark's weight of gold. At the Communion the king and queen alone received the Blessed Sacrament. After the blessing the *Te Deum* was sung, to music composed for the occasion by Sir Hubert Parry. God save the King! God save the Queen!

Their majesties' visit to St. Paul's for the thanksgiving service in connection with the coronation takes place on Thursday of this week, and was not on Friday last, as was stated it would be in my last letter.

J. G. HALL.

#### INCONSISTENCY.

How STRANGELY inconsistent people are! I know religious teachers, ultramontane and "liberal," who never weary of pouring out scorn and reproach upon all who differ from them, either calling them dolts, or else implying that they must be hypocrites; and yet, if some one answers them, they are indignant at "the lack of Christian charity, and the polemical bitterness" of orthodox believers! For example: the newest Unitarian book, *Unitarian Thought*, declares that a large number of Christians retain their church membership by sacrificing sincerity; it accuses our Lord Jesus of sin and imposture, declares that belief in the supernatural is mere credulity, rails at the doctrine of the Blessed Trinity as "Christian polytheism," claims the world's best and clearest thought as Unitarian, and dismisses with contempt the millions of learned and devout men who have in the fulness of intellectual power maintained the Catholic faith, as unworthy of consideration. Yet whoever answers these railing accusations, however temperately, will be called a narrow and intolerant bigot! Another "liberal" leader condemns by name all the leading orthodox communions, saying of American Christianity. "Its interests are trivial, its spirit is inhuman; the methods of its warfare are carnal; its snobbery, bigotry, and barbarism are a sad sight"; and identifies "all sensible and good men," all "thinkers," all "honest and advancing souls," with his own small faction. Yet, when a voice was upraised in answer, there was a bitter cry of "abuse" and "unkindness"! Do our heretic friends think that they alone should have the privilege of free speech, guaranteed the right to attack, while protected by some "baby act," from any reprisal? So it appears. But speaking moderately, their position is irrational. Our Roman neighbors take the same line: they publish malicious libels, full of actual falsehood, against the Catholic Church of the English-speaking nations; and when we expose the falsehoods and rebut the libels, they appeal to us to cultivate peace and friendship! It was proposed in Paris, recently, to abolish the death penalty, despite the increasing frequency of murders; and, naturally enough, one Paris daily paper said, "Suppose we let Messieurs the assassins begin that abolition!" Mere controversy is useless; anger and clamor are worse, in matters religious, than elsewhere. But "Contend earnestly for the faith once for all delivered" is still a precept of the Holy Ghost; and "First pure, then peaceable," a good motto for those who fight the good fight of faith.—Rev. Dr. W. H. van Allen.

NO TRIAL, then, can isolate us, no sorrow can cut us off from the communion of saints. Kneel down and you are with them; lift up your eyes, and the heavenly world, high above all perturbation, hangs serenely overhead; only a thin veil, it may be, floats between. All whom we loved, and all who loved us, whom we still love no less, while they love us yet more, are ever near, because ever in His presence in whom we live and dwell.—H. E. Manning.

## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

*Correspondence for this department should be addressed to the editor at North American Building, Philadelphia*

### LARGE URBAN CENTERS.

**B**ERLIN is now the third city of the world, the passage of the Greater Berlin bill by the German Reichstag being responsible therefor. Before consolidation with its suburbs it stood sixth. London and New York are still far ahead of it, but it has passed Paris, Tokyo, and Chicago. The newer Berlin will have a population of about 3,500,000—an increase of nearly 50 per cent over the population of the older city. Paris has now about 3,000,000 inhabitants, while Tokyo, Chicago, and Vienna are a little way over the 2,000,000 mark. Trustworthy estimates indicate that the total for the British capital is now over 7,500,000. There are several Londons, with varying boundaries, but the population usually credited, according to the *New York Tribune*, to the world's greatest city, is that of the territory covered by its metropolitan and city police districts, which extend fifteen miles in every direction from a center at Charing Cross. A year ago New York City's population was 4,766,883. If its area extended fifteen miles in every direction from a central point in Manhattan it would probably have over 6,000,000 inhabitants. But state lines forbid a development which would show its real character as a center of population.

There are now only ten cities in the world with populations greater than 1,000,000. Three of them are in the United States, two are in Russia, and there is one each in England, France, Germany, Austria, and Japan. Were Boston to annex its suburbs there would be a fourth American city on the list.

### GREATER BERLIN.

The measure providing for the Greater Berlin calls for an administration of the greater city similar to that of the London County Council, the authority of which will be confined to matters of transportation, a supervisory control over building plans with a view to uniformity or desirable architectural effect, and the acquisition of suburban lands for a permanent forest and meadow girdle about the whole.

This body will also have authority to pass upon the regulation of street car lines, plans for city building, and the establishment of parks and playgrounds so far as the questions affect the various districts in common. The council will have 100 members, one-third of whom only will be elected from the city of Berlin proper, although this would furnish three-fifths of the population. This apportionment, it is estimated, is probably planned to limit the socialist influence, thus indicating where the state's concern in the movement lies. The London County Council has 137 members and the general council of Paris has 80 members. Both of these bodies have done excellent work largely because they allow wide latitude to small committees and perform as a whole body something like the formal functions of a parliament. The present administrative council of Berlin alone has thirty-four members, representing a population of 3,500,000.

According to William E. Curtis, the special correspondent of the *Chicago Record-Herald*, the German kaiser is ambitious to make his capital the finest city in the world, and seizes every suggestion and every opportunity to promote its grandeur and perfection. Last summer he was thoroughly stirred up by the plans for the improvement and beautification of Chicago prepared by Daniel H. Burnham and Edward H. Bennett of his office under the direction of the Commercial Club, and inspired by them, he has appointed a commission to prepare a similar plan for the city of Berlin, based upon a future population of ten millions in the year 2000. In his enthusiastic and impulsive way the Kaiser has declared several times that the Burnham plans were the most perfect and satisfactory he had ever seen, and expressed a profound regret that his capital is so solidly built up and lacks the lake frontage of Chicago, so that they cannot be applied more closely in the improvements he contemplates. We are so accustomed to exalt European practice, and in most instances properly so, that it is refreshing to learn of this reversal of the practice and to find one so

progressive and aggressive as the German Emperor modelling his plans on American procedure. Municipal progress in America is being advanced in many ways. For instance, we find Boston's competent superintendent of streets, who left the employment of the Federal government to assume his present place, declaring before the Boston City Club that he looked forward to the day when municipalities will be run on strictly business principles, and when we want a mayor we will advertise for one who is trained and efficient. The mayor of Boston ought to get \$50,000 a year. Running a city is a purely business proposition, and efficiency should be the aim and the end to be attained. The money that is lost in graft in this country is a mere fly-speck to the loss caused by inefficiency. The greatest inefficiency in public work is due to the fact that the public work is handled on a political basis rather than a business basis. The public pays for all inefficiency.

### THE NEW YORK CHARTER.

The Charter situation in New York is in a deplorable condition and justifies the alarm which is felt by those who are interested in securing a proper, workable, and efficient charter for the city of Greater New York. The bill which was known as the Gaynor Charter was actually drafted by a committee in the law department, and the mayor has stated that there is no authority for attaching his name to it.

At the hearings before the legislative committee this charter was literally shot to pieces. It was shown that it considerably augmented and added to the complexity of the body of law relating to the city, instead of reducing or simplifying it; that it increased the powers of the mayor at the expense of the comptroller and the board of estimate in a decidedly questionable manner; that it abolished the unpaid board of education as a separate corporation and substituted in its stead a paid board of seven, appointed by the mayor; that it contained unjustifiable and rash pension provisions; that it materially weakened and went far toward nullifying the merit system in the city government. These are some of the more glaring defects which were brought to light. To each telling point made against the charter, the reply was that the matter could be remedied, and since the close of the hearings the process of patchwork has been going on in the law department of the city and in the committee at Albany.

Nobody knows just what lines are being followed, but when the charter is finally reported it cannot fail to be either an extensive piece of patchwork or what is to all intents and purposes a brand-new proposition. Whether the citizens will be given a chance to express their views at hearings on it, is doubtful. Rumors are current in Albany that the contention will be made that the charter has already received a full hearing and the new bill will be passed before the ink has dried on it. On the other hand, saner counsel may prevail, and after the charter is reported, a recess may be taken, in order to allow time for its thorough consideration.

It will come as a surprise to western readers to learn that the citizens of New York have no right to say anything in regard to the charter which is to govern them. It is a gift from the legislature, and the citizens cannot even say whether or not they want to accept it. The so-called home rule provision of the constitution merely provides that the bill, before passing, shall be sent to the mayor, who shall hold a public hearing on it and then either accept it or reject it on behalf of the city. His veto of the bill is of no effect if it is repassed by the legislature by a bare majority. There is, however, little reason to expect that Mayor Gaynor will veto this charter, which has been so closely associated with his name.

### SAVING CHICAGO BABIES.

The dangers of meat, bread, bananas, and all solids as foods, and of coffee, tea, beer, and soda water as beverages, for little babies, are to be set graphically before the mothers of the crowded districts of Chicago by the Civic Federation of Chicago in the course of a hot weather campaign of education which will continue through the summer months. Pictures in bright colors and striking texts in many languages will be employed by the thousands to teach that pure milk and boiled water are the only safe food and drink for babies. Every summer in Chicago, as elsewhere, babies by the hundreds die of stomach troubles traceable directly to ignorance and bad foods. Last year, in spite of the terrific heat, the general baby-saving campaign, to which reference was made at the time in these

... was so well conducted that the increase in the death rate was less in Chicago than in any other large city in the country except one, and the Federation's campaign of wholesale educational publicity, tried then for the first time, was given credit for a good share in the results. This year it is hoped to reduce the actual number of deaths.

#### PLAYGROUND ASSOCIATION.

"The Playground and Recreation Association of America" is the new title of the Playground Association. This broadens its scope a great deal. As the *Independent* in a recent editorial said:

"We talk about the race problem, socialism, international peace, reciprocity, woman suffrage, and the new nationalism, but how unimportant are these as long as our American cities permit the majority of their children to live in dark tenements and to play in the streets and gutters for lack of parks, playgrounds, baseball fields, gymnasiums, swimming pools, and popular seaside, riverside, and lakeside resorts. The time will certainly come when our homes will be built and furnished for children as well as for adults, and our cities will provide all wholesome outlets for child activities."

#### HOUSING CONFERENCE.

The National Housing Association held the first national conference on Housing in America in June in the city of New York. This conference was attended by one hundred and twenty-four delegates representing sixty-three cities as far apart as Boston and Honolulu, Hamilton, Ont., and Dallas, Texas. Among the subjects discussed were Sanitary Inspection, Problems of the Small House, City Planning and Housing, Privy Vaults, Housing Reform Through Legislation, Alleys, Garbage and Rubbish, Housing Evils in the Smaller Cities, Best Types of Small Houses, and Law Enforcement.

#### PENNSYLVANIA LAW AGAINST PANDERING.

Pennsylvania's legislature passed an act and Governor Tener approved it, defining and prohibiting pandering and providing for severe punishment of violations. The acceptance of money or other valuable thing, without consideration, from the proceeds of the earnings of any woman engaged in prostitution is defined to be a felony and punished as such. The receipt, acceptance, or levy, or appropriation "of money or valuable thing shall, upon any proceeding or trial for violation of this law, be evidence of lack of consideration."

#### A CORRECTION.

The report of the temporary executive committee of the General Commission on Social Service should have read that "with the exception of the Nevada diocesan committee, in the vast region between the Mississippi river and California there is not a single diocesan social service committee." This correction was made at the Boston meetings of the committee; but I failed to make it in the copy that was sent for publication in THE LIVING CHURCH.

ON JULY 1st the public drinking cup went out of use in Illinois, according to the state law, although the local ordinance, curiously enough, does not go into effect until August 18th. The state, however, in this case will do "the wagging." Hotels, stores, and public buildings in Chicago hurried to protect themselves, and railroad companies took the same precautions. The city hall and public library are being equipped with "bubbling" cups. Some of the department stores are adopting the same style of drinking fountain, and others are putting their dependence in the little paper cups which can be used and thrown away.

A RECENTLY ENACTED law in Pennsylvania requires the maintenance in connection with foundries where ten or more men are employed, of a suitable toilet room and water closet, which shall be connected with the foundry building in such a way that access thereto may be had without exposure to the open air, and shall be properly heated, ventilated, cleaned, and protected, so far as reasonably practicable, from the dust of such foundry.

The Chicago Association of Commerce is about to launch a campaign of education to teach those forced to abide in tenements and cheap hotels how best to cope with their surroundings amid sanitation until proper lodgment may be created for them.

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

#### "ROMAN IMITATIONS."

To the Editor of *The Living Church*:

REVERENTIAL regard for the good Bishop of Fond du Lac may easily lead many of your readers to accept generally, without question, statements made by him in the letter published under the above caption in your issue of this date. That the very interests which Bishop Grafton has at heart, namely, the maintenance of true Christian faith and a loyal use of our duly authorized formularies of worship, may be served, some questioning of the Bishop's statements and confutation of his arguments are called for.

The Bishop tells us that "the omission of the Nicene Creed in our weekly Eucharist gives the impression to our brethren that it is a Romish imitation." We may assume that by "our weekly Eucharist" the Bishop refers to a celebration of the Holy Eucharist on Sundays. If any of our priests omit the Creed in a Sunday Mass they may very justly be blamed for contravening a well-known liturgical principle, but they cannot truly be said to be guilty of "Romish imitation," for according to the Latin rite, the Nicene Creed must be said in masses celebrated on Sunday.

Possibly, however, Bishop Grafton may have intended to condemn the omission of the Creed in the Mass at any time. This seems doubtful, but if it be the case, then it may be well to point out that by very ancient and immemorial usage, *Te Deum* in Matins and the *Gloria in Excelsis* and the *Creed* in the Mass are to be said on certain festivals and omitted on days called *feriae*. The Bishop of Fond du Lac, officiating on a Lenten Ember day, would doubtless use the *Benedicite* in lieu of *Te Deum* in the Matin office, and a metrical hymn or portion thereof in lieu of the *Gloria in Excelsis* in the Mass. If so, then surely he could not reasonably object to the equally proper omission of the Creed, on such a day, in a Mass said immediately after Matins wherein the Creed had been said as usual. The ritual and ceremonial distinctions, commonly observed among us, between festivals and ferias are not so many nor so great that we can well afford to ignore either our duty to use the Nicene Creed in the Mass on festivals, or the rubrical provision which makes it lawful for us to omit it in a feria Mass said immediately after Matins.

We are quite at one with the Bishop of Fond du Lac in his contention for obedience to the rubric which plainly fixes the moment after the blessing as the time when the priest, if need be, is to consume, either alone or with the aid of other communicants, any portion of the Eucharist which has remained after the communion of the people, and thereby implicitly forbids such consumption at any time prior to the blessing.

In the use of a silken chalice veil as a covering for the vessels containing the Eucharist after the communion, Bishop Grafton discerns "another apparent imitation" of Roman usage. This use he deems to be a substitution of the chalice veil for the "fair linen cloth" called for by our rubric; and that such a practice is "a sign to our people that the Sacrament is no longer there"; and that "be this as it may, the practice is Roman and not Anglican."

A complete answer to these strictures would require far more space than the editor of THE LIVING CHURCH could well spare in any single issue; but such an answer is to be found in a monograph by the Rev. N. F. Robinson, S.S.J.E., entitled *The Three Eucharistic Veils*, a quarto pamphlet published for the St. Paul's Ecclesiastical Society of London in the year 1908. Therefore we are here concerned only to point out that the proper use of the chalice veil in no wise makes it a substitute for the "fair linen" covering; and that the use of a chalice veil as a covering for the vessels containing the Eucharist after the communion in the Mass, is as thoroughly Anglican as it is Roman. Colored chalice veils, as Father Robinson proves, were in use in England as early as the thirteenth century. For the very great antiquity of the earlier white linen veil, which was usually embroidered with colored silk, Father Robinson gives abundant and convincing evidence. The corporal or the consecration cloth, the offertorium or the chalice veil, and the sindon or the humeral veil, were all suppressed in England by the Protestant party in the early part of Queen Elizabeth's reign, although all three were implicitly sanctioned by the Elizabethan *Act of Uniformity*. Before 1662, while the Prayer Book of 1604 was in use, there was a revival of the use of the chalice veil; an example of which is found in Bishop Andrewes' "linen napkin embroidered with colored silks." In those days Anglican usage knew of no other linen cloths employed at the celebration of the Eucharist besides the "table cloth" and the "napkin." We have now restored the use of the corporal, which, "in its subsidiary use, is the traditional veil" (yet not exclusive of the offertorium or chalice veil) "for covering the sacred species after

consecration." Such being the case, Father Robinson remarks that "the spirit, if not the very letter, of the reverent rubric of the Prayer Book of 1662 directing the use of a 'fair linen cloth' is fulfilled in those churches where the post-Reformation linen veil is not in use but in its stead the corporal is folded over the 'consecrated Elements,' as in the Middle Ages. If the seventeenth century linen chalice veil be set aside in favor of the restored corporal (in the modern form of corporal and detached pall) and the silken chalice veil, the detached pall should be placed upon the mouth of the chalice, and the right-hand anterior portion of the corporal should be turned back over the paten. Over all, after the communion should be placed the silken chalice veil, to serve as a covering to the mystical *linteamina*, the corporal and pall, as well as to cover the chalice and paten.

"The mind of the Church for many centuries, both in the East and in the West, has been that, after the communion (whether the sacred species of the bread and wine remains upon the altar or not) the sacred vessels may be covered with silken veils. According to the Latin rite, the silken chalice veil is used in addition to the corporal when the sacred species remain: according to the Greek rite the corporal is not folded over the chalice and paten, but each is covered with its own proper silken veil."

Bishop Grafton is mistaken in thinking that, according to the ceremonial of the Latin rite, the chalice and paten after the communion in the Mass are covered with a silken veil only when the Eucharist is no longer in the sacred vessels. An instance to the contrary is found in the ceremonies of Maundy Thursday. So also is the Bishop mistaken in thinking that the Roman priest would not go to the epistle side of the altar to say the post-communion prayers if the Sacrament were still upon the altar in the midst, for this is just what is done on Maundy Thursday.

The Bishop's personal reflections on the character and integrity of Dr. McGarvey in close connection with his criticisms on the book entitled *The Ceremonies of the Mass*, are altogether unfair and unworthy both of the Bishop himself and the cause he advocates. While he was engaged in compiling and editing *The Ceremonies of the Mass* Dr. McGarvey was as loyal to our Communion as any other priest therein. Up to the time of his death in September, 1903, Dr. Henry R. Percival (whose loyalty and scholarship no one questions) held Dr. McGarvey in the highest esteem, and thoroughly agreed with him in both doctrine and practice. After Dr. Percival's death, another of his most intimate friends, for whose scholarship, loyalty to our Communion, and holiness of life, Dr. Percival had the highest respect, the Rev. Leighton Hoskins, who was then eminently qualified to bear witness to Dr. Percival's mind in such matters, wrote a thoroughly favorable and eulogistic review of *The Ceremonies of the Mass*. The present writer is certainly able to vouch for the fact that the whole of the aforesaid volume was intended to be, and in the judgment of both of its editors was, thoroughly loyal to our Book of Common Prayer and the Episcopal Church in this land. The legal, historical, and liturgical accuracy of the matter contained in the pages of *The Ceremonies of the Mass* has never yet been disproved in any item of importance. C. P. A. BURNETT.

New York, July 1, 1911.

### ST. PAUL'S CONSECRATION TO THE APOSTOLATE.

*To the Editor of The Living Church:*

YOUR correspondent, the Rev. W. T. Roberts, says he had always supposed that there were only two known and recognized sources from which the Apostolic office could be derived—the Lord Jesus Christ and the College of the Apostles. There is another foundation which he has omitted to state. The Church was built upon the foundation of the apostles and prophets. The prophets, as a special order, were ministers of the Holy Spirit; the apostles ministers of Christ. The Christian minister must be both called by Christ or His Church to be the representative of Christ, and empowered by the Holy Ghost to do that to which he is called. Thus the apostles themselves were called by Christ to preach, bless, offer the sacrament, baptize, absolve, rule, and then Christ consecrated them by the gift of the Holy Ghost at Pentecost.

The Holy Ghost united them to Christ, and empowered them to be "able ministers of the word." It was the same case with Saul. Christ called him to be an apostle as He had the others. The Holy Ghost audibly bade the prophets separate Saul for the work to which he had been called. The essence of consecration is separation, with an enabling gift of grace. Thus *Lightfoot on the Galatians* says, "Paul was set apart by the Spirit for the apostleship of the Gentiles to which he had been called years before."

The appearance of Christ to Saul and the audible speaking of the Holy Spirit at Antioch were unique. They took place to show that Christ and the Holy Spirit ever dwell in the Church and guide. But to-day the order of the prophets has passed away. Now Christ calls through His Church. The successors of the apostles lay on hands, with prayer, and invocation of the Holy Ghost. Not, as though the Bishops' touch is the gift of the Spirit given, but simultaneous with the consecrating action. This may perhaps meet the objection of some who do not believe in a tactual succession.

C. C. FOND DU LAC.

## Literary

### AMERICAN CHURCH HISTORY.

THE BISHOP OF FOND DU LAC has placed American Churchmen once more in his debt by the publication of a little book of three hundred pages, entitled *The Lineage from Apostolic Times of the American Catholic Church, commonly called the Episcopal Church*. Its attractive appearance, with many illustrations and with a cover design showing St. Columba gazing, apparently, far into the future, will suggest the virtue of *readability* to many who do not often read Church literature, and the entertaining manner in which the simple story is told will amply repay them. The Bishop begins by stating the nature and purpose of the Church, and then traces the institution itself from Pentecost to the present day. Step by step he proceeds from primitive days, through English history, showing the part taken by the Church in making the nation, comparing the peculiar customs of East and West, contrasting the Anglican with the Roman position at the time of the great divergence, sketching the modern history of the English and then of the American Church, and finally showing why he uses the term "American Catholic Church" in his title, to denote the latter. The book, intended for the laity, will certainly be appreciated by them. [The Young Churchman Co., price 75 cts; by mail 85 cts.]

SUPPLEMENTING the foregoing, it is a pleasure to commend *Some Memory Days of the American Church*, written by S. Alice Ranlett, and just issued from the press. The old Jamestown tower, shown on the cover, gives to this American Church the impress of at least a partial antiquity. The chapters comprising this volume were originally printed as a serial in the *Young Christian Soldier*, and amply justified preservation in this permanent form. The beginnings, the foundations, of the Church in the several sections and older states are interestingly told, while portraits of many of the founders increase its value. The book should be widely circulated, and, with Bishop Grafton's, already mentioned, would make excellent and very easy summer reading. [The Young Churchman Co., 75 cts; by mail 85 cts.]

AN INTERESTING book of recollections extending over a long life is the *Reminiscences* of the late Bishop Paret, which were completed shortly before his death and were revised by his granddaughter, Emily Paret Atwater. Bishop Murray explains in the preface that they were written at his own earnest request. The subjects are those of homely interest which left an impression upon the Bishop's mind and there is a careful avoidance of the controversies and perplexities that come into every Bishop's life, of which the late Bishop of Maryland had his share. Indeed one wishes that the serious matters of Church life, in which Bishop Paret had a part, might have been reviewed by him in this volume, and Miss Atwater suggests the possibility that he may have intended to write a second volume relating to his reminiscences of General Conventions. Be that as it may, the volume now before us will be welcomed by those who knew the Bishop, as the record of many little incidents that illustrate the personal side of his long life. [George W. Jacobs & Co.]

THERE HAS just been issued a work described as *A History of the Eastern Diocese*, Volume II., by Calvin R. Batchelder. The first volume was published as long ago as the year 1876, and on the author's death three years later, the matter for two other volumes was left in manuscript form. In 1905 the Rhode Island diocesan convention purchased the manuscript, with the remainder of the edition of Volume I. On behalf of the diocese, together with the diocese of Massachusetts, which has co-operated with it, the second volume has just been issued. Presumably the third will follow sometime.

The matter herein contained comprises not only much original research but also the reprint of many original documents, and is of much importance to the history of the Church in Massachusetts and Rhode Island, carrying the former down to 1810 and the latter to 1843. To some extent the history is treated by parishes, with a general view of the period treated separately. Eleven of the colonial parishes in Massachusetts, including old Christ Church, Cambridge, will find their history written herein, and five parishes of Rhode Island. Perhaps, however, the general view of the Church in each of these states, to which special chapters are devoted, is of the greatest interest and importance. The publication of the work by resolution of the two conventions is greatly to be commended. [Merrymount Press, Boston.]

AN ATTRACTIVE volume of local history hinging very largely about the parish church and churchyard at Cooperstown, N. Y., is *Fenimore Cooper's Grave and Christ Churchyard*, by Ralph Birdsall, rector of Christ Church. Cooperstown is proud of its historical con-

nection with the novelist and the local parish is intimately bound up with his career. The present volume contains the attractive poem written for Cooper's centennial by the Rev. Dr. Battershall, and is handsomely printed on heavy enameled paper on which the many illustrations show to excellent advantage. [Frederick H. Hitchcock, New York. Postpaid to any address \$1.00, Christ Church Chronicle, Cooperstown, N. Y.]

### CORRECTION AND PREVENTION.

FOUR VOLUMES prepared for the eighth international Prison Congress, under the editorial supervision of Professor Charles Richmond Henderson, Ph.D. (Leipsic), of the University of Chicago, and published for the Russell Sage Foundation by the Charities Publication Committee; these four admirably edited and printed volumes constitute a truly monumental work of reference on the subjects of which they treat: *Preventive Agencies and Methods*, by the Editor; *Preventive Treatment of Neglected Children*, by Dr. Hastings Hart; *Penal and Reformatory Institutions*, by sundry experienced workers; and *Prison Reform*, likewise a composite volume. In his introduction to the last named volume, the editor of the series gives a concise account of how the books came to be written as a labor of love and devotion by persons familiar with the relations of their topics to the working of federal, state and local governments in the United States.

Only a very brief outline of the riches of these inspiring volumes can be given, although from time to time their influence and information may, no doubt, be traced in the Department of Social Service.

As given in the first part of the volume on *Prison Reform*, the instructive story of the movement is told in attractive historical and biographical form by men still living, whose lives have been intermingled with the work from the beginning, in fact, by those who may be appropriately described as constituting the movement. Two who contribute, and who in turn are referred to at length, Frank B. Sanborn and Z. R. Brockway, are distinguished as having been leaders in the first Prison Congress which was held at Cincinnati in 1870. The second part is devoted to a carefully prepared treatise on Commercial Law by President Eugene Smith of the New York Prison Association. Like all the other contributions to these four volumes, Mr. Smith's contribution is characterized by clarity of style, familiarity with the subject, and deep concern and sympathy. At places, however, there is evidence of too great condensation. Conciseness is usually a merit, but like all other merits may be over-emphasized.

*Penal and Reformatory Institutions* is devoted to a series of papers beginning with an article by Major Richard Sylvester of Washington, the efficient police superintendent and president of the International Association of Chiefs of Police, who gives a review of the "Police Systems of the United States," and closing with a paper by Mr. Amos W. Butler, secretary of the Indiana Board of Charities, on "The Released Prisoner." In orderly arrangement, from the police who arrest to the man set free at the end of his term, there is collected a mass of information. In addition to the subjects just mentioned, the following are discussed: "Prison Labor"; "Jails, Workhouses, and Police Station Houses"; "Educational Work in Prisons"; "State Prisons of the United States Under Separate and Congregate Systems"; "Papers and Magazines in Reformatories and Prisons"; "American Reformatories for Male Adults"; "The Prison Physician and His Work"; "Reformatory Methods and Results," and "Reformatory Treatment of Women in the United States." Thus the whole gamut is covered, both as to the principles involved and the methods of administration in all parts of the land. It is quite safe, as the Charities Committee avers, "to say that no one other volume can be put in the hands of young men studying the penal system of this country which contains so much information on the various penal and reformatory institutions as this one."

Dr. Hart's *Preventive Treatment of Neglected Children* is a most satisfactory volume. It sets forth in great detail the measures which have been adopted in the United States to check what the author considers the rising tide of juvenile delinquency, and the prevention of more serious crime. A chronological list in the Introduction gives a complete summary of the institutions established for the care and nurture of children between the years 1660 and 1905. Another list gives the logical order of progress, taking the subject in a different way, and considers nine measures: the prevention of unfavorable heredity, the organized study of child care, medical child-study, the improvement of environment, the juvenile court, child-helping societies, the placing-out system, institutions for neglected and delinquent children.

One of the striking characteristics of Dr. Hart's work is that his figures not only have something to tell, but they are arranged in such a way that they are helpful to those who wish to do similar work. The careful comparative study of the actual construction and cost of maintenance of fifty different institutions for children, for instance, will be of great value to any organization planning such a structure, and illustrate the usefulness of the book. The plans for a building with outdoor sleeping porches are of great worth in a practical way. In short, for the individual or the organi-

zation seeking to better the condition of children morally and physically this book is well nigh indispensable, not only for the facts presented for comparison, but for the principles so clearly laid down and the inspiration one must feel in reading the words of one who is an experienced worker, yes, one may say an expert, in the field of life.

*Preventive Agencies and Methods*, by Dr. Henderson, is reserved for later and separate notice.

The purpose behind the preparation of these volumes is thus set forth by the editor: "It has been the purpose of all concerned to present in these volumes, with fidelity to truth, the most essential facts, without controversy and without boasting, and to interpret the historical movements treated so as to discover their genuine significance. Perhaps some important facts have been overlooked; perhaps being so near the events described the perspective has not always been duly regarded, or perhaps the personal convictions of the writers (all of them persons having strong convictions) may sometimes have over-emphasized particular arguments on disputed points; but at least an honest attempt has been made to put the reader in a position to form an independent judgment on this basis of all relevant facts and differing opinions. Many of the laws and activities and institutions described are in the stage of experiment; some of these will drop away and leave only negative results; but on the whole we believe that we have made a record of some permanent contributions to human welfare and progress in this series of volumes."

This object, so carefully stated, has been with equal care and conscientiousness carried out. The books are a credit to all who have been concerned in their preparation and publication, and will unquestionably materially help the reform in whose interests they are sent forth, if not to an eager world, at least to a world greatly in need of the truths which they teach.

(Charities Publication Committee, publishers for the Russell Sage Foundation, 105 East Twenty-second street, New York. Large 8vo. Handsomely illustrated. Price per volume, \$2.50. Price per set, \$10; by express, \$10.70.)

CLINTON ROGERS WOODRUFF.

### SOME RECENT PAMPHLETS.

Among many additions to the useful pamphlet literature of the Church issued lately, there are, first, three memorial pamphlets that are of permanent interest. One, issued by authority of the Standing Committee of the diocese of Kansas City, is a memorial to the late Bishop Atwill and contains memorial notices from a number of religious and secular periodicals. There is next a sermon in memory of the late Bishop McVickar preached by the Rev. Edmund S. Rousmaniere at Grace church, Providence, bearing the title, *The Servant of All*. It pays a fitting tribute to the memory of one who was a power in his diocese and especially in his see city by reason largely of the value of his civic work. Third is a sermon in memory of the Rev. James Houston Eccleston, D.D., preached by the present Bishop of Maryland, together with tributes from official and other sources. Dr. Eccleston was a figure of national import in the Church, and the tribute paid to his memory by his Bishop is worthy of him.

A sermon preached by Bishop Brent in Canterbury Cathedral at the Advent Ordination, 1910, is published by the S. P. C. K. with the title, *A Glorious Ministry*. Dr. Andrew Gray gives us one more of his very useful tractates on practical religious questions, in the form of a paper entitled *The Church of John Wesley and Modern Methodism: A Contrast*. The "contrast" is well drawn and is significant. [Price 10 cents; \$1.00 per dozen.] An address entitled *A Civic Opportunity*, delivered by the Rev. James E. Freeman before the Publicity Club of Minneapolis, is the view of a newcomer in a wide-awake middle western city. Happily Mr. Freeman is not alone as representing the great interest which the clergy have and should have in efficient city government. We have received a leaflet in four pages on *The Use of Incense*, which is cogently written, and may be obtained from Parish Librarian, Church of the Advent, Nashville, Tenn.

On the missionary side we have *A Manual of Afro-American Church Work and Workers* by the Rev. George F. Bragg, D.D., in which much information concerning the negro work has been compiled by the author and a clergy list of Afro-Americans is printed as an appendix. A valuable paper by Matthew D. Mann, A.M., M.D., is entitled *Why Believe in Foreign Missions?* and is published officially by the Board of Missions. Dr. Mann presents the case tersely but very effectively. It is a leaflet of eight pages and should be widely circulated. Last of all we acknowledge an addition to the Soldier and Servant Series bearing the title *The Conversion of Mormonism*, and written by George Townshend, M.A. There is an introduction by the Bishop of Utah. The writer is very careful to abstain from language calculated to give offence and treats the subject of Mormonism in a thoughtful and intelligent manner. Most of us know much less in regard to that movement than we ought to know, and this pamphlet will give the information and also tell what the Church is doing to counteract its influence. [Price 25 cents.]

EVERY EVIL to which we do not succumb is a benefactor. We gain the strength of the temptation we resist.

## Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

**A**LASKA has come to be considered a "pet" mission of the Woman's Auxiliary. Whether this is strictly true we have not the figures to prove, but the mission work of that field has been presented so well by Archdeacon Stuck and others that, combined with the graphic pictures, the general interest enlisted in the far North, and the heroic work of Bishop Rowe, the very name "Alaska" strikes the attention forcibly.

There are some fine U. O. missionaries there, too, and their letters smack as much of pleasure as of duty, so that one would think it was a great and rare privilege to be a Church worker in some of our missions there.

Just now a nurse is needed very much in Circle City, Alaska. There must be some strong, enthusiastic woman to whom this need will appeal.

There is not space to detail the work she would have to do, but by writing to Miss Emery at the Church Missions House, New York City, minute information may be had.

THE EDITOR of this department has received with great pleasure Bishop Grafton's latest book, *The Lineage of the American Catholic Church*. "The book is a gift to the Church in aid of the laity," says the preface, and as it so succinctly answers so many questions constantly asked by the laity and also asked by those outside the Church, we are going to recommend it to groups of Churchwomen for summer reading. One would have to skim the cream of many books to get what Bishop Grafton has placed before us with such simple condensation. There are a number of historic pictures in the book and it is physically attractive. It comes from the press of the Young Churchman Company, Milwaukee. Add it to your "lending" books and place it in your parish house library.

Bishop Grafton has wielded a mighty pen for the Faith. Always clear, always uncompromising, always holding up the banner of the faith and calling on all to follow it, his has been a work that cannot die. May he be spared long so fearlessly to champion the Faith.

FOLLOWING THE announcement of the opening of the Holiday House, G. F. S., of Western New York comes the glad news that this branch has just received a gift of \$1,200 from Miss Mary Emily Clarkson, who represents one of the old families of Rochester. This beautiful gift is in memory of her father, George Parsells Clarkson of Buffalo. For the present the income only will be used toward the support of Holiday House. A suitable inscription on parchment, noting this gift, is being prepared to be placed in Holiday House.

The house opened on July 1st with every bed and cot filled. Twelve girls, the house-mother, who is an associate, one visitor, and two maids comprise the household, but the president says, "We have crowded in a few more when necessary." The nineteenth annual report just issued is a closely-printed book of fifty pages, a record of the enthusiastic work of the twenty-two branches of the diocese of Western New York.

OUR LAST LETTER, of July 1st, had so many fine suggestions sent by various branches, and one of them, from South Carolina, furnishes answers to two questions propounded in this department.

One of them, in reference to a regular time for United Offering meetings, this branch answers by stating that it has U. O. meetings semi-annually. The rector presides, appropriate speeches are made, the boxes are emptied, the offering made, "and young and old attend this meeting." The correspondent then proceeds to answer another question as to how to interest Juniors, by saying "some have found it a very good opportunity to bring Juniors into close contact with the older women."

This is but the plan of one parish branch, but the writer hopes to have it adopted throughout the diocese of South Carolina.

THIS SOUTH CAROLINA plan impresses us as being worthy of emulation generally. We do not think that in large city auxiliaries, many of which adjourn for the summer, that two meetings would be feasible, but one yearly meeting conducted on the above plan would be an annual inspiration to every Auxiliary.

The idea of bringing the Juniors into it is a fine one: the might be given the ushering, the taking of the offering, the music and other small parts of the meeting.

Then, too, if it should be an all-day meeting with lunch, the Junior work might easily be combined with it, thus making it, in a measure, the Juniors' annual day.

We suggest this because there comes so often the plea from Junior leaders for more time for their own affairs. Some of them suggest that they are treated too much as a side-issue at the Woman's Auxiliary annual meeting.

A Junior leader who recently attended her first annual, and who had come intent to learn and to give of her own successful experience, wrote of her great chagrin when she found the "Junior discussion" advertised in the programme to be a mere statistical report with no time allowed for anything further.

The combination of U. O. and Junior would make a splendid, helpful day.

A LETTER just received sets us wondering whether THE LIVING CHURCH has carried our humble name to the far parts of the earth: we commend its earnest request to the thoughts of those now enjoying summer idleness:

DEAR MADAM:—It is a long time since I was thinking of writing to you. I came to know your venerable name as a sympathizer of the humanity and a true worker in the kingdom of God through many of our Christian brethren and the newspapers. To introduce myself, I must say that I am a member of the Syrian Community in Malabar and am working earnestly to know the mysteries of the blessed work of our Saviour. To completely attain my end I am collecting and reading the works which throw full light on our religion. I shall be very grateful if you will send me some of the important books in English. Moreover, let me not omit to mention here that I am unable to purchase large numbers of books, though I am desirous of reading many, so your free will in the matter will oblige me very much and will perpetuate your name forever. I think it will not be out of place here if I humbly request you to recommend for me to your friends to help me by sending books and journals for the reading room and Sunday school which I am conducting for some Syrian students.

"I beg to remain, dear madam, your most obedient servant.

"K. KURUVILLA MUVUTTPUZHA,

"Kadath, South India."

This same letter may have been sent to each diocesan Auxiliary president: if so, it deserves success, for it is carefully written in long hand. Books to be sent to such students must be selected with care, but we cheerfully lend our "venerable name" to a commendation of the needs and enterprise of this letter.

THE IRONIC TITLE of "pleasant weather Christians" will never be bestowed on the women of St. Joseph, Mo., who during the heated days of late June held a most enthusiastic Missionary Jubilee meeting. The programme was in two sections on Saturday, with lunch intervening, and the closing meeting was on Sunday night.

Our own Church women, as has been the case in this great series of meetings, held a conspicuous place. Literature was distributed in our various churches on the preceding Sunday and on the Friday before there was a corporate Communion of the W. A. Mrs. John Henry Hopkins, so well known to all Auxiliaries in the Middle West, made a fine address at the Saturday morning meetings. Her topic was "The Growth of the Kingdom." She spoke of the part women, nurses, and teachers trained for work abroad have in the Church world to-day and declared that this work can use women of the finest training. The usual missionary speakers were present and a feature of one meeting was the introduction of two young women consecrated to mission work and just about to enter upon it. The beautiful jubilee hymn, written by that devout Churchwoman, Margaret Sangster, and used for the first time at the jubilee meeting in New York, was sung at the closing meeting.

IT IS NOT enough to have the right aim or purpose in what we do. We may have the aim or purpose of Christ Himself, yet do great harm. Our methods, as well as our aim, must be right. When we would be used of Christ to bring others to Him, for example, it is possible actually to misrepresent Him by criticising or condemning those whom we would reach, or by trying to crowd or force them into a decision that must be made in free will or not at all, and thus to antagonize them and drive them farther away from Christ than ever. Our purpose is good, but our methods defeat it. This does not mean that we should therefore abandon our efforts at soul winning; for the worst mistake in that work is not the mistake of doing it wrongly, but of not doing it at all. It does mean, however, that we should ask our Lord Himself to show us how to do His will, quite as much as what His will is. In Christ's service, as in all else, let us work and pray to be kept from deserving the pitying commentary on our efforts, "He means well." *Sunday School Times.*

## THE UNSPOKEN WORD.

"Of thine unspoken word thou art master; thy spoken word is master of thee."—Arab Proverb.

"Of thine unspoken word thou art master,  
Thy spoken word, master of thee"—  
Nor light on its pinions flies faster,  
Nor sound over land, over sea,  
Than the words thou dost utter, unheeding  
If sorrow or joy they impart,  
Like wind-scattered seed, onward speeding  
To wither or bloom in the heart.

The kind, gentle tone to the weary,  
The brave, cheering word to the sad,  
These make in a day that is dreary  
An hour that is sun-bright and glad.  
Like seed sown in land lying fallow,  
To bourgeon and bloom in the spring,  
E'en so may a word all things hallow,  
And make life a beautiful thing.

The hasty speech uttered in anger,  
The cruel taunt spoken in jest,  
These speed like the swift, barbed arrow  
That findeth its mark in the breast.  
Regretted, repented, atoned  
To the heart that is stricken full sore;  
Forgiven, forgotten, condoned,  
Yet once uttered, called back no more—  
The shaft may be drawn from the wound,  
The scar must remain evermore.

Then pause, with the harsh word unspoken,  
Refrain from the keen repartee  
Which would win thee applause, while, heart-broken,  
Thy brother, thy wit fail to see—  
"Of thine unspoken word thou art master,  
Thy spoken word—master of thee."

I. E. C.

## AFTERMATH FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

## II.—SANDPRINTS.

LONGFELLOW'S poem, "A Psalm of Life," always possessed a charm for me, even when, as a very small boy, I was set to commit it to memory. Having lived by the seaside and being familiar with the sight of impressions made by the feet of those walking on the moist sand, the lines reading,

"And, departing, leave behind us,  
Footprints on the sands of time,"

appealed strongly to my imagination. But having also read with absorbing interest, De Foe's tale of *Robinson Crusoe*, they invariably called up the scene of Crusoe after living some time entirely alone on his island, coming across, one morning, the print of a man's foot, as he was walking along the beach. In his case the sight filled him with apprehension rather than cheered him up to "take heart again."

From reading Indian stories by James Fenimore Cooper and others, and also some articles by John Burroughs and Thompson-Seton, I was led to observe the tracks I find on the lake shore. Sometimes they have a very entertaining account to give. I only regret that I am not better informed in animal and bird lore and anatomy, so I could distinguish more readily between those which had thus made their marks.

One day last week, when out for an early stroll, I found a greater number and variety than usual. First my attention was directed to Brer Rabbit's hop-skip-and-a-jump tracks along near the bushes. At first he had taken his time stopping here and there, to nibble at some tufts of grass. I traced his itinerary until it disappeared again under the brush. He seemed to have been forced to a sudden retreat, because of being chased by a dog whose trail appeared a short distance from where Brer Rabbit bolted for safety. I was glad he escaped his pursuer, although he takes toll of my garden and the young fruit trees have to be protected from his sharp teeth. I hope, however, to get even with him this winter by having him baked in a pie. The dog was probably my neighbor's pointer, which recently hurt one of his paws, as the track shows the dog had run mostly on three feet.

Dead fish being frequently thrown up on the shore attract the crows and other scavengers, and by the edge of the water their tracks are very discernible, where they roamed along. At

one spot where the remains of a luncheon were cast, there were signs that a flock of small birds had regaled themselves off the crumbs; at another a turtle had basked in the sun. A slight trail revealed the passage of a mink, while the pronounced odor yet hanging over a larger and heavier one clearly indicated its origin. Besides these there were many others, some of which I could distinguish but many were too small and indistinct. They showed, however, that an abundant variety of life exists, for the most part hidden from the eye of man.

But there was another story that morning to be read from the records of the sands, one possessing human interest. When two pairs of footprints, male and female, closely accompany each other, conclusions are apt to be drawn. There was a familiar look moreover about them, suggesting a young couple staying at the resort, who are usually seen together as of the opinion that two are company, three are a crowd. The footprints I saw before me must have been made the evening previous, as they certainly were not there at sundown. Along the shore they proceeded in a desultory fashion with frequent halts, until they turned into a natural arbor in which lay an upturned stump of a large tree, which affords a comfortable seat just for two, if close quarters are not objectionable.

I recalled the fact that the moon is in its full quarter, and the night is as clear as the day. What a fortunate thing it is that the moon cannot tell tales out of school. What if the moon could express its opinion of the human race! Would it be that of Puck, "What fools these mortals be"? But there is a kind of foolishness with which we all sympathize. "The lover sighing like a furnace" causes a smile or provokes a laugh, but not in mockery or derision. For a "fellow feeling makes us wondrous kind," and most of us have had some romantic experiences under the rays of the moon, which form cherished incidents of the past.

I wondered if the scene between Lorenzo and Jessica were reenacted by these young people last evening:

"The moon shines bright: in such a night as this,  
When the sweet wind did gently kiss the trees  
And they did make no noise,

\* \* \* \* \*

Did young Lorenzo swear he loved her well,  
Stealing her soul with many vows of faith?"

While I was thus speculating, my eye caught the glimpse of something white in the network of roots. Investigation showed it to be a handkerchief embroidered with a tell-tale initial which confirmed my suspicions. I chuckled inwardly at the prospect of a little innocent fun, opportunity for which occurred sooner than I expected, for I had only gone a few rods when I met the young lady herself.

"Where are you going, my pretty maid?" quoth I. (We are on sufficiently intimate terms to allow this familiar address.)

"I am going a-walking, sir," quoth she.

"Is this your handkerchief, my pretty maid?"

"Why, where did you find it, sir?" she said.

As I held it out to her and pointing to the tracks and to the arbor, I quoted with one modification, Lorenzo's words: "How sweet the moonlight sleeps upon this stump. Here will we sit!" At this her cheeks became flaming red with blushes, and she seemed rather disconcerted. But I assured her I would be as silent as a sphinx, except to my helpmeet, who would be as discreet as myself.

But I stipulated that we should be among the first to be notified when congratulations were in order, as nothing would please us more than to learn that these two pairs of footprints would continue thus to accompany each other through life.

(To be continued.)

"REJOICE EVERMORE," says the apostle; let your joy be constant and durable; let it leave no opening through which sorrow can penetrate; for sorrow is the world under a form which disguises it the most; it is death with the appearance of life. Joy is your first, your everyday duty; it binds you to all other duties; it guards all your treasures. Ever be prepared to oppose it to the sorrow of the world, nay more, to an excess of godly sorrows.—*Vincent*.

VIRTUE IS THE nursing mother of all human pleasures, who, in rendering them just, renders them also pure and permanent; in moderating them, keeps them in breath and appetite; in interdicting those which she herself refuses, whets our desires to those that she allows; and, like a kind and liberal mother, abundantly allows all that nature requires, even to satiety, if not to lassitude.—*Socrates*.

## THE HOUSE BUILT IN THE LANE.

BY LILLA B. N. WESTON.

**F**RIEND, is your house of life built in the lane, or does it stand out upon the street where the world is going by?

If it is built in the lane, why did you build it there? To be able to dwell in peace all the days of your life; to escape the bickerings of the multitude, the noise of their comings and goings, the dust they raise, the baubles they hawk, the fallacies they preach, the mirth in which they indulge, the morals they tolerate; to be able to have your own way, with no man the wiser; to sit in the shade of your hedge rebuking an evil people for their shortcomings; to meditate upon the joys of the hereafter, and have none to break the spell; to be rid of haggling and dissension, that no man may raise a rude hand and wantonly destroy your cherished idols; because you feel that you are above the sordid battle of the street, with its questionable motives: are these some of the reasons?

And if you built it on the busy street, why did you do it? Because you dread loneliness and desolation; because you are so constituted that you must have excitement and diversion; because your thoughts are superficial and you have discovered that most people are likewise, and you enjoy the society of your kind; because you have ambitions which only the street can satisfy; because you crave power and you believe the street can be made to yield this, and more also; because there is gold in the street, and fine raiment; because God is vague and very far away, and you do not understand Him and have no real desire to do so; because people are more likely to approve of you if your house stands on the street; because that is the way you were brought up: is this why?

And yet that house of life is such an important structure! In it you must store all that you have; you must learn all the lessons that God gives you; you must solve all your life's riddles; you must acquire all the strength and the beauty that are to be yours; you must suffer greatly, and rise or fall in the struggle; and on its window-ledges you must grow all the flowers that adorn your life; within its confines you must weave all the fabrics with which your soul is clothed; in that house you will have many life-pictures to paint, and armor to burnish and keep in order; in it your book of life will be prepared, page by page, and it is a thick volume requiring much toil and infinite pains. Have you thought of these things?

The house built in the lane is for only those who are incapacitated for the struggle of the street; for the outworn and the aged and the very weary; for those too delicate and weak in body to war with things and occasions; for those who have gone down in defeat and must needs gather strength for the conflict on the morrow. In other words, the house built in the lane is a Home for Those Deficient. Would we relish being called deficient? Yet are we sheltering ourselves in some such pleasant retreat, and thus playing the role of coward? Every one who shoulders not his rightful share of humanity's burden is in his heart a coward. Cowards are as unnecessary as they are undesirable.

It is the duty of every normal individual to build his house of life on the thoroughfare of the world. As it happens, this is not an one-man's world. God created us men, not angels; and, as such, he placed us here below: not that we might consider ourselves apart from the world and exceedingly remote from its works and workings, but that we might mingle with it and be part and parcel of it, evolving many rich and splendid plans and letting the world behold their maturing. We cannot always induce a fellow-creature to elevate himself by producing a ladder and placing it against a steep wall: we usually have to explain the use of said ladder, set his blundering feet upon the first few rounds, and hold him steady with a firm and capable hand. He may then ascend or he may not, as the notion seizes him; but we watch patiently and have undying faith that at least he will not fall back into the mire.

To the man who has drawn himself afar from all temptation it is no credit if he pass on to his Maker with a flawless soul. The vase which is never dropped may remain perfect to the end of time; the rug which is never laid upon the floor is never frayed by trampling feet; the gold which is never handled wears not away; the wax which is never exposed to heat or dust or fierce sunlight is unblemished; the hand which never encounters toil or grime or age retains its pristine beauty.

God did not put man upon this earth to isolate himself and pine for Paradise; He set him in the midst of things that

he might commune with his fellows, and through them commune with Him.

We have our appointed lives to live in our appointed places, and after that no man knoweth. God will take care of the hereafter, and us along with it.

It is earth and earthly ways with which we have to do just now; earth is our chance, our season, our opportunity. In it we must work out our destiny, and train our immortal souls for immortality. But not alone our own souls; there are other souls waiting for our light, our view of things, our experience, our companionship. . . . Just as we wait for other people's light and their view of things and their experience and companionship. This existence is an intricate puzzle, the delicate pieces of which God knows exactly where to find and where to place.

The world was made for all of us—all of us together. We cannot rightfully hold aloof and barricade ourselves against observers and say, "This is my corner: leave me alone!" It bears an unpleasant resemblance to the soldier who remains at home upon a flimsy pretext, rather than face the rigors and terrors of the battle field.

There are songs for us all to sing, but we must sing them for others to hear; God hears anyhow, and the song will carry to Him a great sweetness if it has cheered the people of His pasture. There are beautiful things waiting for us to fashion, but we must fashion them for the delight of others; God will see anyhow, and the beauty will be all the more brilliant to Him if it has given good pleasure to the sheep of His hand. There are many miles for our feet to tread, but we must not walk the path of life alone; God is with us anyhow, and our prayers to Him will go straighter and our thanks to Him will rise surer if we turn our footsteps along with those of His other children.

Man was made for the world, even as the world was made for man. It is our duty to work together, one with another. He who lifts himself out of and above the world should sometimes recall the ancient who thanked God that he was not as other men were. We should give our natures the chance to develop. We should mingle with men and absorb their ideas and inclinations; it lies with us to grow strong and sure of ourselves, able always to distinguish between the evil and the good, discarding that which our better selves know to be unwholesome and unworthy.

Our spiritual selves need practice as well as our minds and bodies. Let us not deny them that which is theirs by right; let us not cut them off from every source of enlightenment, fearing that they may not withstand. For the day may come when they will be compelled to plunge into the conflict, and they will have neither the strength nor the judgment; and on that trying day they may fall. It would not be God's fault: it would be ours, who had dealt too tenderly with our souls. The white grass that struggles for growth under a stone may be perfect in form; but a day's sun would wither it, perhaps kill it. Are there any of us like the pale, too-delicate grass?

Friend, if you have built your house of life in the lane, leave it to some one who may fare along the highway worn out with arduous travel and in need of a tranquil asylum. The sun upon your unseasoned head may cause you to gasp, but it will soon be unnoticed; the dust of the road may choke you and parch your tender throat, but you will become accustomed to it; the turmoil of the street may deafen you, but you may be able to bring order out of chaos; the stones may hurt your feet, but you will forget the bruises if you clear away the stones, that later feet may find a smoother way.

There is a great word: brotherhood. The whole world is one colossal brotherhood, although mankind has seen fit to question it. Nor is the Brotherhood of Man a vague assemblage outside the walls of our holy Church. Every man was created to bring into other lives some sunshine, some courage, some faith. It is like a beautiful mosaic, needing every tiny fragment to bring the pattern to perfection and completion. If a single piece be lost or badly shaped, the beauty of the whole is endangered. It is a solemn thing to risk disfiguring God's mosaic. No one can be perfect, but every one can help towards general perfection.

"The Kingdom of God is at hand." . . . Let us emerge from our House in the Lane, lest we gaze upon the kingdom, yet behold it not. Our work lies on the street: let us pray for great strength and endurance with which to cope with the problems we shall discover there; for unshakable patience with the weakness and deceptions of mankind, for unswerving faith in the Divine aid. And let us pray together!

## Church Kalendar



July 2—Third Sunday after Trinity.  
9—Fourth Sunday after Trinity.  
6 Fifth Sunday after Trinity.  
23—Sixth Sunday after Trinity.  
25—Tuesday. St. James, Apostle.  
30—Seventh Sunday after Trinity.

## Personal Mention

THE REV. WILLIAM BEDFORD-JONES of Elgin, Ill., is spending his vacation in Northern Wisconsin.

THE REV. ALBERT E. BOWLES, who has been working for the past eighteen months at Newport, N. H., has gone on a visit to England. During his absence the Church of the Epiphany, Newport, will be under the pastoral care of the Rev. W. E. Patterson of Claremont.

THE ADDRESS of the Rev. C. H. BROWN has been changed from Bathgate to Wahpeton, N. D.

THE REV. CARROLL M. BURKE, rector of St Peter's Church, Denver, Colo., has accepted a call to Gloucester City, N. J., and will enter upon his duties July 15th.

THE ADDRESS of the Rev. WALTER N. CLAPP is changed from Elmsford, N. Y., to 3435 Parkview Avenue, Pittsburgh, Pa., and not the reverse, as was inadvertently stated in this column last week.

THE REV. JOHN K. COOLIDGE, formerly rector of St. James' Church, Cheboygan, Mich., has accepted the post of assistant to the Rev. Dr. Faber, rector of St. John's Church, Detroit, and commenced his new duties on the Third Sunday after Trinity.

THE BISHOP OF DELAWARE is to spend the summer at his cottage in Birchmere, Bryant Pond, Maine. Bishop Kinsman was taken ill on his way to attend the Summer School for Clergy in Albany and has had to cancel all his appointments for July and August. He has been suffering from an injury to his right knee and has also been in a run-down condition from over-work.

THE VEN. J. H. DODSHON, Archdeacon of Columbus, has changed his address from 1553 Franklin Park to the Elms, 1336 East Main Street, Columbus, Ohio.

THE REV. W. T. FORSYTHE has removed from Enosburg Falls, Vt., to Richford, in the same diocese, where he assumed charge of St. Ann's parish on Sunday, June 23rd. He should be addressed accordingly.

THE ADDRESS of the Rev. J. W. FULFORD after August 1st will be changed from Jessama, N. C., to Ayden, N. C.

THE REV. JOHN GRAINGER of McAlester, Okla., will, with Mrs. Grainger, spend the summer in Los Angeles, Cal., after visiting Colorado Springs, Col.; Salt Lake City, Utah; and San Francisco, Cal.

THE ADDRESS of the Rt. Rev. Dr. ANSON R. GRAVES for the next five months will be Excelsior, Minn.

THE REV. R. R. HARRIS has returned to Arden, N. C., as rector of Christ School and should be addressed accordingly.

THE REV. WILLIAM JEPSON becomes minister in charge of St. Luke's, Bridgeport, Conn., July 17th, having resigned the parishes at Redding and Weston. He continues to be rector at Easton, however, and his address will be 1161 Stratford Avenue, Bridgeport, Conn.

THE ADDRESS of the Rev. ARTHUR B. KINSOLVING, D.D., for the summer is Fisher Island, N. Y.

THE REV. LANDON R. MASON, D.D., rector of Grace Church, Richmond, Va., and family, left on July 11th for Herrick's Landing, on the coast of Maine. The Rev. David H. Lewis will have charge of Grace Church during Rev. Dr. Mason's absence.

THE REV. J. S. MOODY and family of Hickory, N. C., will spend the summer in Rockland, Maine. Address accordingly.

THE REV. EDMUND A. NEVILLE, rector of Grace Church, Muncie, diocese of Indianapolis, will be *locum tenens* during July and August of Christ Church, Gananoque, Ontario, Canada. Address: The Rectory, Gananoque, Ontario.

THE REV. DR. T. J. PACKARD of Rockville, Md., is recovering from a second attack of phlebitis at Clover Lick, W. Va.

THE REV. CHARLES G. READE has given up his home on Mount Auburn, and will live in Glen-dale, a suburb of Cincinnati, during July and

August. Mail may be addressed to him there or at the Cathedral House, 223 West Seventh Street, Cincinnati, Ohio.

THE REV. JOHN HAMILTON ROBINETTE of Boston, Mass., has been appointed assistant at the Church of the Advent, Cincinnati.

THE chosen secretary for the district of North Texas having been called away indefinitely, journals of conventions may be sent to the Rev. D. A. SANFORD, Big Spring, Texas, the acting secretary.

THE ADDRESS of the Rev. H. P. SCRATCHLEY is St. John's Military School, Salina, Kan.

THE REV. LOUIS ZAHNER, rector of St. Mark's Church, Adams, Mass., sailed for Europe on July 8th and will be absent until September 23d.

## DEGREES CONFERRED.

ST. JOHN'S COLLEGE (Annapolis, Md.)—D.D., upon the Rev. JOSEPH PATTON MCCOMAS, rector of St. Anne's, Annapolis, Md., and the Rev. ROBERT S. COULAND, rector of Trinity Church, New Orleans, La.

BLACKBURN COLLEGE (Carlinville, Ill.)—D.D., upon the Rev. H. ATWOOD PERCIVAL, rector of St. Paul's Church, Peoria, Ill.

## ORDINATIONS.

## DEACONS.

ALBANY.—On Monday, June 26, 1911, in the Cathedral of All Saints, Albany, by the Bishop Coadjutor of the diocese, WALTER G. HARTER. The Very Rev. D. M. Brookman, D.D., presented the candidate and preached the sermon. Mr. Harter is a graduate of the Virginia Theological Seminary. He is to take summer duty in the Adirondacks and in the autumn will enter Cambridge Divinity School for a post-graduate course.

## PRIESTS.

EAST CAROLINA.—On St. Peter's Day, June 29th, in St. James' Church, Belhaven, N. C., by the Bishop of the diocese, the Rev. EDMUND LUCIEN MALONE, rector of Belhaven.

OHIO.—In Trinity Cathedral, Cleveland, by the Bishop of the diocese, the Rev. Messrs. W. B. KINKAID, ROY J. RIBLET, CLAUDE SOARES, FRANK ALBIS, RAEDER PAUL ERNST, GEORGE J. STURGIS, G. W. MOFFAT. Presenter, Rev. Canon W. E. Wright; preacher, the Bishop of Ohio. The Rev. W. J. Hawthorne and the Rev. J. L. P. Clarke assisted in the laying on of hands.

WYOMING.—On the Third Sunday after Trinity, in St. Mark's Church, Cheyenne, by the Bishop of the district, the Rev. JOHN CHARLES VILLIERS. The candidate was presented by the Rev. Mr. McFetridge, rector of St. Mark's, preacher, the very Rev. Arnold Bode, Dean of the Cathedral, Laramie. The Rev. George Rafter, the Rev. E. Ashley Gerhard, and the Rev. Edward M. Cross, clergymen of the district, and the Rev. George Davidson of Marietta, Ohio, participated in the laying on of hands. The Rev. Mr. Villiers comes from the Congregational body, having been ordained to the diaconate last November. He has charge of work at Casper and surrounding territory, and is successfully prosecuting the activities of the Church in one of the most interesting fields of the district.

## MARRIED.

HARDING-SCOTT.—In St. Agnes' Chapel, New York City, on Tuesday, July 11th, at 12 M., by the Rt. Rev. Charles T. Olmsted, D.D., and the Rev. William W. Bellinger, D.D., MARY CORDELIA SCOTT of New York City and the Rev. JOHN RAVENSCROFT HARDING, D.D., secretary of the Second Department.

## DIED.

BIRKEN.—Suddenly, on Saturday, July 1, 1911, JOSHUA BIRKEN, beloved senior warden of Trinity Church, Irvington, N. J.

Rest in peace.

DALLAM.—In Minneapolis, Minn., on June 13, 1911, MRS. ANNA M. DALLAM, aged 81 years.

HAYWARD.—Fell asleep peacefully in Jesus, at Syracuse, N. Y., July 6, 1911, MRS. MARTHA JANE AVERY, beloved wife of the Rev. W. S. HAYWARD, aged 66 years.

"For so He giveth His beloved sleep."

JOHNSON.—In Burlington, Vt., aged 27 years, MISS MAY L. JOHNSON, the interment being on June 15, 1911.

KNAUFP.—On the Second Sunday after Trinity, at Jacksonville, Fla., the Rev. CHRISTOPHER WILKINSON KNAUFP, Services at St. John's Church, Tuesday: Holy Communion 7 A.M., the rector of the parish celebrating; Burial office in the church, 10 A.M., and the Committal Service and Burial in St. Margaret's churchyard, Hibernalia, at 6 P.M., the Bishop of the diocese, as-

sisted by the city clergy, conducting the services.

MERRILL.—In Burlington, Vt., on June 13th, aged 75 years, MRS. PRUDENTIA D. MERRILL.

PECK.—Entered into rest on Friday, June 30th, ISAAC PECK, priest, in the 52d year of his age, rector of Trinity Church, Brooklyn, Conn., son of the late Isaac and Abbie Peck of Flushing, N. Y. Class of '79, Yale, and '83, Berkeley Divinity School.

SWORD.—On St. Peter's Day, June 29, 1911, the Rev. JOHN SWORD, S.T.B., priest of the diocese of Pennsylvania.

R. I. P.

WAY.—Entered into life eternal on June 27, 1911, at her residence in Chicago, Ill., MRS. SARAH J. WAY, mother of the Rev. William C. Way of Maywood, Ill.

## MEMORIALS.

JOSHUA BIRKEN.

At a special meeting of the vestry of Trinity Church, Irvington, N. J., held on July 2, 1911, the following preamble and resolutions ament the passing away of the Senior Warden, JOSHUA BIRKEN, were adopted:

WHEREAS, It has pleased Almighty God in His Wisdom to take unto Himself our beloved Senior Warden, JOSHUA BIRKEN; and

WHEREAS, Our late friend and fellow-officer was a life-long member of the Church Militant, an untiring attendant at the Church services, and, for over forty years, an able and zealous cooperator in the administration of the Church's affairs; and

WHEREAS, In the passing of a good man, his life and works should be recorded to the glory of God: therefore be it

Resolved, That the Vestry of Trinity Church, Irvington, while bowing to God's decree in taking our friend to Himself, and sorrowing with those he left behind, do also rejoice that he has gone to that sure reward of those who serve the Master faithfully. And be it further

Resolved, That this testimonial be spread on the Parish Register and also published in the public press and a copy sent to his widow.

REV. AUGUST C. FLIEDNER,

WILLIAM H. FREY,

CLIFFORD MOONEY,

THOMAS TREON,

Committee.

EDGAR D. PRICE, Clerk Pro Tem.

## RETREATS.

HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

## ST. MICHAEL'S MONASTERY, SEWANEE.

God willing, a retreat for clergy and seminarians will be held at St. Michael's Monastery, Sewanee, Tenn., beginning Tuesday evening, July 18th, and ending Friday morning, July 21st. The Rev. Father Huntington, O.H.C., will be the conductor. Apply to THE GUEST MASTER, St. Michael's Monastery, Sewanee, Tenn.

## S. S. J. E. RETREAT FOR CLERGY

It is proposed to hold a retreat for priests, conducted by the Rev. Father Powell, S.S.J.E., of St. Augustine's Farm, Foxboro, near Boston, from Monday, September 11th, to Friday, September 15th. Names should be sent to the FATHER SUPERIOR, S.S.J.E., 33 Bowdoin street, Boston, Mass., who will gladly supply information.

## ST. MARY'S, SEWANEE, TENN.

A retreat for ladies will (God willing) be held at St. Mary's, Sewanee, beginning with Vespers on Monday, July 24th, and closing with the Holy Eucharist Friday, the 28th. Conductor: the Rev. Father Huntington, O.H.C. Ladies desiring to attend will write to the SISTER SUPERIOR, St. Mary's on the Mountain.

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

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rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage will find much assistance by inserting such notices.

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## WANTED.

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A YOUNG MAN WANTED to take charge of a Parish House, with Boys' and Men's Club and Gymnasium. Good organizer desired; knowledge of fancy gymnastics not essential. Moderate salary. Address THE VICAR, Calvary House, 371 North Main street, Wilkes-Barre, Pa.

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WANTED, by a Churchwoman, a graduate from a Church school and hospital, and the daughter of a clergyman, the position as infirmary in a church school. References of the highest. Address R. N., care THE LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE with some private means, would like position in medical mission or Church hospital. Will accept a nominal salary. TRAINED NURSE, care of LIVING CHURCH, Milwaukee.

A COLORED PRIEST, married, doing mission work in the South, desires a change. Nine years of experience. Good Sunday school and parochial school worker. Address "CHURCHMAN," care LIVING CHURCH, Milwaukee.

YOUNG UNMARRIED PRIEST desires work in a city parish, where the Catholic religion may be frankly taught and practised in all its fullness. Address CATHOLICUS, care LIVING CHURCH, Milwaukee.

C HURCHWOMAN, Hospital Training, desires position as House Mother in Boys' School. References. Address SOUTHLAND, care LIVING CHURCH, Milwaukee.

DEACONESS, experienced in parish work, desires position in the East. Graduate of New York School. Address DEACONESS, care LIVING CHURCH, Milwaukee.

PRIEST wants Sunday work in diocese of Milwaukee, Fond du Lac, or Chicago during August. Moderate stipend. W. F., LIVING CHURCH, Milwaukee.

## CLERICAL REGISTRY, NEW YORK.

P ARISHES looking for rectors or assistants, \$900 to \$2,500, write the REGISTRY, 136 Fifth avenue, for eligible candidates. Summer supply anywhere.

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T HE SISTERS OF ST. MARGARET have reopened their house at St. Margaret's by-the-Sea, South Duxbury, Mass., and will receive guests until the middle of September. Address the MOTHER SUPERIOR.

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"Four corners to my bed.  
Four angels round my head,  
One to watch, two to pray,  
And one to bear my soul away."

Then to his perplexed mind came the query: "Why two to pray?" The angel, in his dream, tells the secret. The booklet is worth reading, and those who have not seen it should make use of this opportunity. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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# The Church at Work

## TWO CHURCH CONFERENCES IN MASSACHUSETTS.

QUITE a large company of lay folk attended the first of the two days' conferences in Cambridge, Mass., arranged by the Rev. William E. Gardner, secretary of the First Missionary Department. The first session was held on the afternoon of Saturday, July, 1st, in the parish house of Christ Church. Judge L. W. P. Marvin of Hartford, Conn., was the presiding officer. Bishop Lawrence was present and made the opening address and there also was an address by Bishop Perry of Rhode Island. Dinner was served at 6:30 in the refectory of the Episcopal Theological School, at which Professor L. W. Coombs of Worcester presided, and Professor Henry B. Washburn of the Theological School gave an address on "The Value of Church History to a Layman." On Sunday there was an early celebration of the Holy Communion at Christ Church followed by breakfast at the refectory. At the 10:30 service the sermon was preached by Bishop Lloyd of the Board of Missions. John W. Wood, secretary of the board, made an address and several laymen also spoke.

On the same Sunday the opening session of the Episcopal Conference for Church work began its sessions, which are to continue up to July 16th. During the week there were

a number of interesting services and conferences and classes in mission study. One of the daily classes that was well attended has been the course conducted by Professor Fosbroke of the Theological School on "The Relation Between the Old and the New Testament." Following his participation in the opening exercises, Bishop Lawrence went immediately to Bar Harbor, Maine, where he and his family will remain for the rest of the summer. The Bishop will go away occasionally to fill engagements already contracted.

## REV. JAMES E. FREEMAN DECLINES.

THE REV. JAMES E. FREEMAN, rector of St. Mark's Church, Minneapolis, Minn., who was on May 13th elected Bishop Coadjutor of the diocese of West Texas, has, after having the matter under consideration for some time, decided to decline the election, at the same time expressing his profound sense of appreciation of the distinguished honor that had been conferred upon him.

## SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS.

THROUGH the courtesy and efforts of the Rev. Thomas A. Conover, chairman of the Summer School committee, the Sunday school teachers of the diocese of New Jersey held a

## OBER-AMMERGAU AND THE PASSION PLAY.

A practical and historical handbook. By the Rev. E. Hermitage Day, D.D. With 24 illustrations from photographs by the author. Parchment, 45 cents. Cloth, 65 cents net. Postage (on either edition), 5 cents. Contents:

- I.—THE STORY OF THE PASSION PLAY.
- II.—THE SPIRIT OF THE PASSION PLAY.
- III.—THE APPROACH TO OBER-AMMERGAU.
- IV.—THE VILLAGE OF OBER-AMMERGAU.
- V.—THE STRUCTURE OF THE PASSION PLAY.
- VI.—SYNOPSIS OF THE PLAY.
- VII.—ON THE DAY OF THE PLAY.
- VIII.—THE ORIGIN OF RELIGIOUS DRAMA.

Note on the Music. Books on the Passion Play.

This book is of historical value and the best of its kind. It is not of fleeting interest but of permanent use for reference. Published in this country by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

## BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

## CHARLES SCRIBNER'S SONS. New York.

*The Questions of Divorce.* By Charles Gore, D.D., D.C.L., LL.D., Bishop of Birmingham; Hon. Fellow of Trinity College, Oxford. Price, 50 cents net.

## THE MARY WOOD-ALLEN FUND COMMITTEE

## New York.

*The Moral Problem of Children.* By Rose Wood-Allen Chapman, lecturer for the American Society of Sanitary and Moral Prophylaxis. Second edition. Price, 25 cents.

## PAPER COVERED BOOKS.

## OXFORD UNIVERSITY PRESS. New York.

*Personality in Christ and in Ourselves.* By William Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford, Hon. Fellow of Exeter College; Fellow of the British Academy, Chaplain in Ordinary to the King. Price, 50 cts.

## PAMPHLETS.

*First Triennial Charge of the Right Rev. Frederick Joseph Kinsman, D.D., Bishop of Delaware.* Delivered before the 125th Annual Convention of the Diocese of Delaware in Trinity Church, Wilmington, May 10, 1911. Together with two sermons from the Bishop's Annual Address relating to Parish House and the Church and Social Questions.

*Year Book of Christ Church Cathedral, St. Louis, Mo., from May 1, 1910, to May 1, 1911.*

summer school at Gladstone, under the hospitality of St. Bernard's parish, Bernardsville, N. J., of which Mr. Conover is rector. The boys of St. Bernard's School showed their interest in the occasion by vacating their usual quarters and living in tents during the sessions, which lasted from June 24th to July 1st. The number in attendance was necessarily limited to forty-four. The course given was excellent in every respect, the instructors earnestly striving to interpret truths most essential in Sunday school work. The faculty consisted of the Rev. Lester Bradner and Mrs. Bradner of Rhode Island, the Rev. Dr. Wells of Delaware, Miss Dubois of Philadelphia, and the Rev. Dr. Harrower of New York. The themes dealt with were the Gospel narratives and the Life of Christ, Child Study, the Kingdom of God, Manual Methods, the Church Year, Church Teaching and the Prayer Book. The social side of the occasion, with its close companionship and worth while intercourse, was enhanced by the beautiful natural environment and the kindness of the rector and people of St. Bernard's parish.

The spiritual side also was especially noteworthy. There was a daily celebration of the Holy Eucharist in the school chapel. There were also noonday and evening prayers, and each school session was opened with devotions. Hence all the participants, in de-

parting to their homes, felt that they had been not only enlightened in mind but strengthened and refreshed spiritually.

The Sunday School Commission of the diocese is active, and among its activities there is nothing more important than this effort to teach the teachers and bring together for helpful intercourse those who have a common and sacred responsibility.

#### CHURCH CORNERSTONE LAID AT DAYTON, OHIO.

THE CORNERSTONE of the new St. Andrew's church, Dayton, Ohio, was laid on the Second Sunday after Trinity by the Rev. Thomas W. Cooke, Archdeacon *pro tem.* of the Dayton Convocation and rector of the parish, in the presence of a large congregation, with impressive ceremonies. The full vested choir of some thirty voices and the Sunday school, with banners, marched from the parish house to the site of the ceremony. The building is to take the place of one erected in 1868 demolished a few years ago to make way for street improvements. Addresses were made by Hon. James M. Cox, proprietor of the Dayton *Daily News* and congressman from the Third District of Ohio; the Rev. Arthur Dumper, rector of Christ Church, the mother parish in Dayton, and the Rev. Canon Reade, a former rector of the parish.

The church as planned is Gothic in style and will accommodate about 300 worshippers as at present arranged, with an opportunity to double the size whenever needed. The cost exclusive of furnishings will be \$16,000. The completion of the church will show the parish in possession of a church, parish house, and rectory.

#### BISHOP JOHNSON ACCEPTS.

IN A LETTER to the committee of Notification the Rt. Rev. Frederick F. Johnson, D.D., Bishop of the missionary district of South Dakota, accepts his election to be Bishop Coadjutor of Missouri after seven weeks' deliberation. In the course of the letter the Bishop states:

"I leave in South Dakota as loyal and helpful a body of clergy as a Bishop ever had the joy and privilege of working with; schools which are successfully carried on by wonderfully devoted and self-sacrificing principals and teachers; men and women and children, in the Church and out of it, cordial and generous and kind. Between all these and me has twisted a cord of affection tighter than I guessed. Duty urges me to stay with them. Duty urges me to go to the work to which the Church, through the voice of your convention, has called me. God's finger seems to point more clearly toward Missouri.

"I have gratitude and affection for your Bishop—gratitude and affection which have steadily strengthened and deepened in me since first I knew him when I was but a little boy. I pray he may continue in strength for many years to come, that he and I may work in double harness with an even pull. I come to the diocese in which I was originally a candidate for holy orders, and to the Bishop to whom I first pledged myself to labor in the ministry of Christ; but a dispensation of Providence past my finding out turned me away from Missouri when I was ordered deacon in 1896. I offer myself now to make amends, in such measure as God shall enable me, for that in which I failed the diocese of Missouri fifteen years ago."

#### THE ALBANY SUMMER SCHOOL.

THIS SCHOOL held its sixth annual session June 26-30th with an attendance of about seventy-five. As in the past, the authorities kindly gave the use of St. Agnes' School as a home for the men. The common life thus made possible adds both to the pleasure and

profit of the school, as do the daily services in the Cathedral.

Much to the disappointment of every one, Bishop Kinsman was prevented by illness from giving his lectures. The other members of the faculty kindly filled Bishop Kinsman's hours with lectures in addition to their own. Dr. Nash gave an illuminating address on "Pragmatism"; Rev. Mr. Teney gave an extra hour on the important subject of the care and use of the voice, while Dr. Roper filled a third of Bishop Kinsman's hours with reminiscences of the Edinburgh Conference.

The school opened with Evensong on Monday. In the evening the Rev. Mr. Burleson of the Church Missions House led a helpful and enlightening conference on the operating methods and aims of the newly constituted Board of Missions.

Tuesday evening the Rev. Mr. Teney of the G. T. S. gave a practical and helpful lecture on the use of the voice in reading, and

was prevented only by his illness from adding his power and wisdom to this year's work. Resolutions of thanks to the authorities of St. Agnes' School, the Dean, the organist of the Cathedral, and the faculty were passed enthusiastically.

It was unanimously decided that the school should be continued. Indeed, it has become an established institution and its session an event looked forward to by an increasing constituency as is evidenced by the attendance of men from fifteen dioceses. The members of the school realize that its excellent management and assured continuance is due to the untiring interest and labor of the Executive committee, the Rev. O. S. Newell of Glens Falls and the Rev. Guy Harte Purdy of Warrensburg, and they were continued as the committee for next year with the sincere thanks of the school for what they had done and a confident expectation of what they will do for the next year's school.



GROUP OF TEACHERS AND STUDENTS, ALBANY CATHEDRAL SUMMER SCHOOL.

this lecture he followed on Wednesday with a conference on the same subject. In addition, Mr. Teney kindly gave instruction and advice to those who came to him by appointment.

Wednesday evening Bishop Parker held a most interesting and stimulating conference on the problem of Church work in rural places, illustrating the subject by what is being done in New Hampshire, Vermont, and Western Massachusetts.

Thursday evening Mr. A. A. Stoughton lectured on Christian Architecture and its development from the Basilica to the Gothic Cathedral of England. The lecture was excellently illustrated with stereopticon views.

It is quite impossible to give anything like an adequate idea of the impression made by the lectures and the lecturers in the longer courses. The Rev. Dr. Nash of the Cambridge Theological School had for his subject, "The Theological Development of St. Paul." Those who were privileged to hear him will not forget the intense and throbbing life that made St. Paul and his theology living realities and powers in the world's present needs. Year by year the demand that Dr. Nash return the next year becomes more insistent. Equally strong, scholarly, and convincing were Dr. Roper's lectures on the Historic Christ. Dr. Denslow's lectures on Preaching were clear and helpful presentations of a subject that must lie dear to the heart of the clergy.

Wednesday evening after the conference with Bishop Parker a business meeting was held. Messages of greeting were sent to Bishops Doane and Nelson of Albany, to Bishop Kinsman, and to Bishop Hall, who has been so much to the school each year and

#### FESTIVAL AND ANNIVERSARY AT AUBURN, N. Y.

ST. PETER'S CHURCH, Auburn, N. Y. (the Rev. Norton T. Houser, rector), celebrated its patronal festival and the 106th anniversary of the organization of the parish on St. Peter's Day and the Sunday following. At 10:30 on St. Peter's Day there was a high celebration of the Holy Communion with music by the vested choir of men and boys. The sermon was preached by the Rev. F. W. Harriman, D.D., rector of Windsor, Conn., a great-grandson of William Bostwick, who presented the ground on which the parish church still stands. In every generation there has been a priest in this family since the time of William Bostwick. Bishop Graves of Shanghai is one of his great-grandsons. On the evening of St. Peter's Day there was a largely attended reception in the parish house, the Rev. and Mrs. Harriman assisting the rector and Mrs. Houser in receiving the members and friends of the parish. On Sunday, July 2d, there were celebrations of the Holy Communion at 8 and 10:30, the preacher at the second celebration being the Rev. Dr. Harriman. At 5 o'clock there was the annual service for all the workers of the parish. Members of the various organizations of the Church, including the vestry, followed the choir in procession into the church and joined in festival evensong, conducted by the rector and the Rev. W. W. Raymond. The preacher was the Rev. S. B. Carpenter of Atlanta, Ga., whose grandparents were members of St. Peter's parish one hundred years ago. At the Holy Communion on St. Peter's Day, St. Peter's Guild presented a very beautiful fair linen cloth and a

full set of burses and veils. The pieces were especially designed and made for St. Peter's at St. Dunstan's School of Church Embroidery in Geneva. They are in every way suitable for use at the magnificent altar and reredos erected last year by the Rev. and Mrs. Clement Brown.

#### NEW BRUNSWICK CATHEDRAL BURNED.

IN THE most terrible electrical storm that ever swept New Brunswick, Christ Church Cathedral at Fredericton, was on Monday, July 4th, struck by lightning and totally destroyed by the fire which followed. It want-

Nearly everything movable was saved, including the sacred vessels and Bible in which King Edward signed his name during his visit to Canada as Prince of Wales. The magnificent organ, installed but recently at a cost of several thousand dollars, was damaged to an unknown extent and the stained-glass windows in the sides of the building were broken, the larger ones at the eastern and western ends of the building escaping without serious injury. The chimes and clock in the tower were completely destroyed.

The Cathedral was one of the most famous specimens of ecclesiastical architecture on the American continent, having been erected while Bishop Medley was Metropolitan of Canada

aisles, is 84 by 62 feet and is divided into five bays, the porch being projected from the second bay on the south side from the west side. West of the chief doorway in the west end, which is of small dimensions after the manner of the ancient English churches, is a porch of triple arcade flanked by massive buttresses and surmounted by a cornice.

The extension of the Cathedral is striking, both from the cruciform nature of the plan, and from the numerous bold and massive buttresses and the pinnacles and crosses surmounting the gables and spires.

The extreme length of the building is 159 feet; breadth across transept, 70 feet; height of nave and choir roof, 62 feet; height of cross on transepts, 54 feet; height of aisle walls, 20 feet; height of clerestory, 43 feet; height of tower to base of spire, 85 feet; to apex of cross surmounting spire, 168 feet.

"The building is entirely of stone except the spire. The stone of the body of the walls is from the immediate neighborhood.

"The spire as well as the roof is covered with metal. There is an admirable chime of eight bells in the tower, the tenor bell weighing 2,800 pounds, key E flat. They were cast by the celebrated firm of Messrs. Warner, London. The cornerstone of the edifice was laid in October, 1845, and it was consecrated on August 31, 1853."

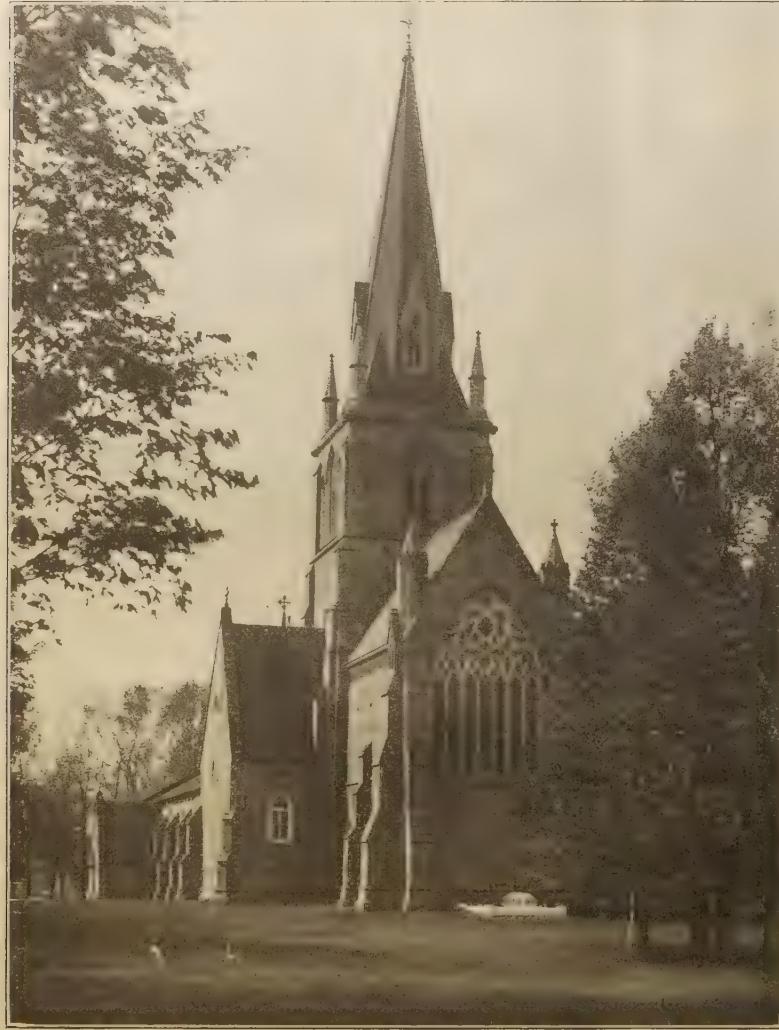
#### DEATH OF THE REV. C. W. KNAUFF.

THE DEATH occurred on the second Sunday after Trinity (June 25th), in Jacksonville, Fla., of the Rev. CHRISTOPHER WILKINSON KNAUFF. The deceased priest was educated at Pennsylvania College and the General Theological Seminary and was ordered deacon in 1864 by Bishop A. Potter and priested the following year by Bishop Stevens. He was at one time Canon and Precentor of All Saints' Cathedral, Albany, N. Y., and also music editor of the *Church Standard*. Among his productions may be mentioned "Why Do We Sing the Service," "Dr. Tucker, Priest-Musician," a Communion Service in G, *Te Deum*, and *Benedictus*, and four processionals. The funeral services were held in St. John's Church, Jacksonville, on Tuesday, June 27th. The Holy Communion was celebrated at 7 A. M., the rector of the parish being the celebrant, and the burial office was read in the church at 10 A. M. The committal service and interment were in St. Margaret's churchyard, Hibernia, at 6 o'clock in the evening, the Bishop of the diocese, assisted by the city clergy, conducting the service.

#### TWO PARISH ANNIVERSARIES.

ST. JOHN BAPTIST'S DAY, June 24th, marked the ninety-fifth anniversary of the organization of St. John's Church, Monticello, N. Y. On the evening of the 22d Bishop Burch made his first visitation to the parish and confirmed a class of twenty-seven, the largest in the history of the parish. The total number of confirmations in the parish since its first organization is 608; the number of baptisms, 1,245. Of this number, 81 have been confirmed and 107 baptized since the present rector, the Rev. Walter Irving Stecher, entered upon the work five and a half years ago. Of the last class, eight have reached maturity, twelve are males, twenty-one received Church baptism, three Roman Catholic, two Methodist, and one Presbyterian. A year ago ground was broken for a parish house, which has since been completed at a cost of \$6,000. With its handsome stone church and rectory, St. John's Parish has now one of the best equipments among the rural parishes of the diocese of New York.

THE FIFTIETH anniversary of the admission of Trinity Church, Tilton, N. H., into union with the diocese was held June 18th and 19th. On Sunday morning the Rev. Lu-



CHRIST CHURCH CATHEDRAL, FREDERICTON, N. B.

[Destroyed by fire last week. Bishop Medley's grave in the foreground.]

ed but a few minutes of midnight when one of the most severe flashes struck the western gable, and in a few minutes the whole building was in flames, the fire spreading rapidly to the spire, which collapsed about 1 o'clock. To make matters worse, the fire alarm system was disabled by the storm, causing delay in the arrival of the department, and from the same cause the water pressure became seriously affected, rendering the firemen and those who turned out to assist practically helpless. To-day only the charred remains of the four walls are standing. The insurance is said to range between \$55,000 and \$75,000. Christ Church Cathedral was one of the most stately and handsome buildings in Eastern Canada and its loss is, indeed, a most severe blow to the diocese of Fredericton.

and was the pride, not merely of the townsfolk, but of Churchmen throughout the diocese.

The Rev. William Ketchum, in his *Life of Bishop Medley*, gives the following description of the Cathedral:

"The edifice, which is situated at the eastern end of Fredericton, within a short distance of the bank of the St. John river, is the first thing that strikes the eye as you approach the city from that quarter. A more desirable and beautiful site cannot be conceived. The style of the architecture is that generally denominated Second Pointed, or Decorated, with a determination rather toward the flamboyant than the geometrical, in the great eastern and western windows.

"The ground plan is cruciform with central tower and spire. The nave, including the

cius Waterman, D.D., a former rector, preached a commemorative sermon, and in the evening the rector, the Rev. John A. Chapin, also preached an appropriate sermon. On the following evening a lawn party was given under the direction of the Woman's Guild, at which not only the people of the parish were present but guests from a distance. The origin of the parish was in those times of excitement just before the breaking out of the Civil War, when feeling ran high in the churches as elsewhere. There have been in all ten rectors and the Church does an important work in Tilton and Northfield and in the mission of St. Jude at Franklin. It is interesting to note that the office of parish clerk is filled to-day by Mr. C. C. Rogers, who held the same position in the original vestry of the parish.

#### DEATH OF REV. EDWARD SEYMOUR.

THE REV. EDWARD SEYMOUR died at Portage, Wis., on July 6th, at the age of 77 years. He was a graduate of Trinity College, Hartford, Conn., and of Nashotah House, being a member of the class of 1859. He was ordained fifty-two years ago at Nashotah. Mr. Seymour took up missionary work in the northern peninsula of Michigan and continued there many years, having his headquarters at Ontonagon. He faithfully carried out his Master's work, laboring among the early settlers, enduring cruel hardships, as the region at that time was almost an unbroken wilderness. He was rector of Christ Church, Carlyle, Ill., 1898-1903, but the rest of his ministry was spent in northern Michigan and Ohio, his last parish being at Newberry, Mich. During the past year he has resided in Portage, Wis., with his wife and daughter. Brief services were held Friday afternoon by the Rev. W. F. Phillips, and the body was then taken to Newberry, Mich., for burial.

#### ATLANTA DIOCESAN CONFERENCE.

THE LONG TIME intervening between the last council, December, 1910, and the next approaching, May, 1912, afforded and recommended an occasion for a less formal meeting of the clergy and laity of the diocese for discussion of subjects of common interest. By invitation of Rev. E. A. Sherrod and the people of Grace Church the gathering occurred in Gainesville on July 3d, 4th, and 5th. The evening services were all held in the First Methodist church, kindly tendered by the pastor and stewards. On the first evening the Bishop preached a sermon on Church Unity, which was received with great appreciation. After the celebration of the Holy Communion the next day, the topics were opened by the Rev. H. D. Phillips on "Church Settlement Work"; by Mr. Bernard Sutler on "The Church's Relation to Civic and Social Life," and reports were read by Mr. Phillips of the Social Service Commission and Dr. Pise of the Forward Movement committee. The need of evangelistic effort in the diocese was discussed by the Rev. Messrs. Doan, Duck, Wing, and others. The Rev. Dr. Wilmer preached a noteworthy sermon in the evening on Christian Patriotism, when the service partook of the nature of a national thanksgiving.

The third day was occupied with a lively discussion of the Change of the Church's official title. The Men and Missions Forward Movement was described and emphasized by the Rev. Charles H. Lee; after which the missionary work of the diocese was treated by missionaries in the field, Rev. Messrs. Ruge, Gordon, and Henderson. At the concluding service the Bishop preached an earnest and sympathetic sermon on the Men and Religion Movement, claiming for it the attention and co-operation of all Christian

men. It was agreed that the conference, supplying the need of convocational meetings, which have been found mostly impracticable, is of such general interest and practical benefit that such a meeting should be held yearly between councils, the next to occur by invitation in St. George's Church, Griffin. Great praise is due the Gainesville parish and people for the admirable arrangements, the abundant hospitality and courtesy which added so much to the success and pleasure of the conference.

Among the more important resolutions was one offered by the Rev. S. Alston Wragg to appoint a committee for the examination with a view to the correction of text books of history in use in the state which misrepresent the origin and status of the Church in England and in this country.

#### THE BISHOP OF MARQUETTE IMPROVING.

BISHOP G. MOTT WILLIAMS is slowly recovering from his automobile accident, at Santa Maria, Cal. The accident happened at Foxen Canyon, some thirty miles from there. The Bishop and Mrs. Williams were motorizing over a temporary road, built around a washout. The narrow road crosses a bridge and then enters upon a steep ascent on a sharp grade. The Bishop's machine reached the top of the hill but then swerved and fell about six feet, turning backward and catching the Bishop in the wreck, throwing him across the creek some twelve feet from the wrecked machine. He sustained injuries to the back and left thigh, and broke several bones in his right arm below the elbow, in his upper arm, shoulder joint, and ribs. Indeed it had not yet been possible, at date of last information, to tell precisely the extent of his injuries. He is in a cast, except for his left arm, and the cast is opened daily for treatment. His right elbow has recovered power of motion, but the shoulder is still powerless and very painful.

Mrs. Williams jumped at the beginning of the accident and was unhurt.

#### A LONG BALTIMORE RECTORSHIP.

ON JULY 1ST the Rev. William Meade Dame, D.D., rector of the Memorial Church, Baltimore, celebrated very quietly the thirty-third anniversary of his rectorate. Dr. Dame, affectionately known as "the Bishop of Bolton Street," is one of the most loved and honored of all the diocesan clergy, and none has contributed more to the uplifting and advancement of the city, or taken a deeper or more active interest in diocesan affairs. Since he took charge of Memorial Church it has grown from a small and insignificant congregation to one of the largest and most active parishes in the diocese.

Dr. Dame, who was a gallant soldier in the Confederate Army, has always kept up his interest in military affairs, and has served as a chaplain in the Maryland Infantry for many years. He has been honored in the diocese by being elected as delegate to the General Convention for the past ten years, and as member of the Standing Committee for many years, and its present president. He is assisted in his parish work by his son, the Rev. W. Page Dame, who is the associate rector.

#### MEMORIALS, GIFTS, AND BEQUESTS.

ON JULY 1ST the rector of the Church of the Redeemer, Biloxi, Miss., the Rev. C. B. Crawford, held a service at which the Bishop of the diocese consecrated a beautiful set of green altar hangings, the gift of Mrs. Livingston Rowe Schuyler of New York in memory of her father, Colonel Samuel St. George Rogers of Florida, one of Florida's most distinguished soldiers and statesmen. Mrs. Schuyler has also completed a white set of

altar hangings, of which the superfrontal for the altar was given in memory of Mrs. Margaret Howell Davis Hayes by the Chapter of the U. D. C. in Denver, Colo., which bears her name. At the above memorial service were also blessed and consecrated a Bishop's chair in memory of the Rt. Rev. William Mercer Green, D.D., first Bishop of Mississippi, and a sedilia in memory of the Rev. Charles Whitall, a former rector of the parish. The local chapter of the Brotherhood of St. Andrew gave the Bishop's chair out of the proceeds from their parish paper, and the sedilia was given by the Brotherhood, Dr. and Mrs. Belden, and Mrs. Whitall of New Orleans, widow of the esteemed rector.

AMONG THE memorials unveiled on Independence Day was a tablet erected on the side of the tower at the entrance of old St. Paul's church, Eastchester, N. Y. This tablet was donated by the Empire State Society, Sons of the American Revolution, ever active in perpetuating the record of historical events in that state. The treatment is Colonial, the arch being supported by two pilasters with square caps; in the upper part of the panel, in relief, is an equilateral cross with lozenges in the arms. The design was prepared under the supervision of Charles R. Lamb, and executed in the Lamb Studios, New York. The first meeting house, erected on the green north of this church (1692-1699), adopted the worship of the Church of England in 1702. The church, erected in 1761-1763, was used as a military hospital during the American Revolution; converted into a court house 1787; incorporated 1787; re-opened as a church 1788; re-incorporated 1795 with the name of "St. Paul's Church in the Town of Eastchester," and consecrated 1805.

BY THE WILL of Mrs. Elizabeth H. Schenck, dated June 4, 1906, provision for life is made by a trust fund of \$20,000 for a friend, on whose death the money goes toward the erection of the Cathedral at Washington. Ten thousand dollars is set aside in a similar way for another friend, on whose death St. Paul's Church, twenty-third street, Washington, becomes the beneficiary. Three separate sums of \$1,000 each are given outright to Bishop Harding, Mrs. Schenck's former rector; the Society for the Relief of Widows and Orphans, and a local society of similar character in the diocese of Connecticut.

ST. MARK'S, Capitol Hill, Washington, D. C., has recently dedicated two new stained glass windows of great beauty of color and design. They are the work of Mayer & Co. of Munich. One is in the clerestory, nearest the altar on the epistle side and represents St. John, Apostle and Evangelist. The other is in the aisle nearest the tower door. The first is the gift of St. Mary's Altar Chapter and the second in memory of Arabella M. Speiser.

ON TRINITY SUNDAY a pair of Eucharistic candlesticks and altar cross, all of brass, were blessed and placed upon the altar of Trinity Church, Sunnyside, Wash., by Archdeacon Bywater. These handsome ornaments were the gift of the pupils and officers of the Sunday school. A vestry room and sacristy have also been added to the church and electric lights have been installed.

ANDREW CARNEGIE has agreed to give \$625 towards the purchase of an organ for St. John's chapel, Murray Hill, L. I., if the congregation gives a like sum. The people expect to fulfil the condition attached to the gift early in the fall. When the chapel was enlarged a few years ago, provision was made for the organ space.

A HANDSOME set of green altar hangings, made by the Woman's Auxiliary under the direction of St. Paul's Cathedral School, Cincinnati, was presented to St. Mark's, Oakley, Ohio, on the Second Sunday after Trinity and dedicated by Canon Reade, acting as Archdeacon *pro tem.*

## THE LIVING CHURCH

JULY 15, 1911

AT ST. MICHAEL'S, North Yakima, Wash. (Rev. Alfred Lockwood, rector), a handsome brass processional cross was given to the parish by two faithful communicants, Mr. and Mrs. Moore. It was dedicated and used for the first time on Trinity Sunday.

BY THE WILL of Mr. Ira W. Scott, St. James' Church, Washington (Rev. James W. Clark, rector), and the Church of the Good Shepherd, Sixth and I streets northeast, Washington (Rev. Cornelius Abbott, Jr., rector), are each given \$100.

ST. MARGARET'S CHURCH, Washington, D. C. is to have a fine new memorial window at its west end.

## KENT SCHOOL, ITS GROWTH AND NEEDS.

KENT SCHOOL, Kent, Conn., a preparatory school for boys under the charge of the Order of the Holy Cross, was started five years ago as an experiment. It has grown with such surprising vigor that it has taxed the ability of the Order to provide for its accommodation. Two years ago it was enlarged with the intention of providing for fifty pupils. It now has seventy, and a staff of nine masters. The expense of the addition to the building has involved a debt which now amounts to \$14,000, \$3,000 of which was on the original purchase. The object of the school is to afford at a low cost education for boys of ability and force whose circumstances forbid expensive Church boarding schools. This has been accomplished, partly by keeping down expenses, and partly by raising a scholarship fund to assist boys unable to meet even the low cost of the school. The quality of the work of the school is shown by the standing its graduates have taken in college after leaving, and by the boys themselves as seen in a visit to the school. An appeal is made by friends of the Order for aid in liquidating the school's indebtedness. The Rev. F. H. Sill, O.H.C., is headmaster and secretary of the Board of Trustees.

## METHODIST MINISTER SEEKS HOLY ORDERS.

THE REV. JOHN EMORY PARKS, pastor of the Methodist Episcopal congregation at Good Ground, L. I., resigned his charge on Sunday morning, July 2d, and asked for a dissolution of pastoral relations on July 9th. He will become a candidate for holy orders. For the present, and by appointment of Bishop Darlington, Mr. Parks will serve as lay reader and be in charge of St. Andrew's Church, Shippensburg, Pa., beginning this work on July 21st. His wife is a communicant member of Christ Church, Dover, Del., where she resided before marriage.

## OBSEQUIES OF THE REV. A. W. CORNELL.

ON TUESDAY, July 4th, funeral services for the Rev. Augustine Williams Cornell, whose death was chronicled in these columns last week, were held in St. Peter's Church, Spottsworth, N. J. The Rev. R. S. Mansfield, rector of Suffern, N. Y., accompanied the body of his deceased friend and brother to the church where Mr. Cornell had been rector for fifteen years. The services were said by Mr. Mansfield, the Rev. W. E. S. Daw (rector of Spottsworth), and the Rev. H. M. P. Pearce, who represented the Standing Committee of the diocese, and Bishop Scarborough, who was unable to be present. The interment was made in the old churchyard. The Rev. Robert Mackellar of Red Bank, Rev. C. Graham Adams of Eatontown, and Rev. Elliot White (representing the alumni of the General Theological Seminary) were also present in the chancel.

Mr. Cornell was an active and highly es-

teemed member of the Monmouth Clericus, and a former president of that body. He leaves a widow and two sons and two daughters.

## DESTRUCTIVE FIRE AT HOWE SCHOOL, HOWE, IND.

MCKENZIE HALL, Howe, Ind., the new dining hall of Howe School, was burned to the ground shortly after noon on July 3d. The loss is estimated at \$20,000, part of which is covered by insurance. When the flames were first discovered they had gained such a headway that little could be done to check their progress. Rev. Dr. McKenzie, head of the school, and forty students, were at lunch in the club room, and when the alarm was sounded they formed a bucket brigade to subdue the flames; in the meantime a call for help was sent to Sturgis, Mich. By heroic work the volunteer department and the boys put the fire out before any of the adjacent buildings were damaged or threatened. The help from Sturgis arrived after the flames had died down. Scarcely had the embers cooled when the announcement was made that the dining hall would be rebuilt at once. It is expected that the work of rebuilding will be completed by the middle of the next school term.

## TWO NEW CHURCHES FOR NORFOLK, VA.

PLANS HAVE been drawn and accepted for the erection of a Gothic Church in Berkley to seat about 400 persons. It will be among the most handsome structures of the kind in the city and will cost about \$25,000. It is to be built for St. Thomas' parish, the rector of which, the Rev. E. W. Cowling, has been zealous in the work of Church extension.

A frame church to seat 250 people will shortly be erected in Ghent, to be known as St. Andrew's. A growing number of Church families is located in this part of the city, and an amount of money sufficient to support a rector has been pledged.

## IN MEMORY OF REV. W. C. LATANE.

ST. MARY'S CHURCH, Colonial Beach, Va., was consecrated on June 25th by the Bishop of Virginia. It stands on a foundation of concrete brick, and is built of cement stucco of "pebble dash," on metal laths, supported by a frame of wood. This is finished with greenish gray imported cement, which harmonizes with the asbestos shingles of the roof. The prevailing style of architecture is Gothic. On each side there are four double windows, with various Christian emblems. There is a large triple window in front, in the center of which is a figure of the Christ, placed in memory of Dr. F. F. Ninde, a beloved local physician and a prominent member of the Church. The window over the chancel is a figure of Christ knocking at the door. This is placed by Mr. Walter Colton, in memory of his wife. There is a recess chancel, all the furniture and furnishings of which are given as memorials. Especial mention should be made of a handsome brass altar cross fully in keeping with the window above. The estimated cost of the building, complete and furnished, is \$5,500. The church was erected as a memorial to the Rev. W. C. Latane, through whose arduous labors the Church was established at this beautiful Potomac river point.

## ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.  
R. H. NELSON, D.D., Bp. Coadj.

## Sessions of the Troy Archdeaconry.

THE TROY Archdeaconry met in St. James' Church, Lake George, June 19th and 20th. The speakers on the first day were the Rev. W. N. Hawkins, rector of St. Stephen's

Church, Schuylerville, whose subject was "An Apostolic View of Missions"; and the Rev. C. M. Nickerson, D.D., of Trinity Church, Troy, who spoke on "A Modern View of Missions." On the second day the subject of discussion was "The Feasibility of Reunion with the Orthodox Churches of the East." The writer of the essay, the Rev. C. B. Perry, rector of St. Luke's Church, Cambridge, N. Y., is at the head of the movement for "The Reunion with Oriental Churches" in this country, and his essay was most interesting and instructive. The speaker was the Rev. S. D. Van Loan, rector of the Church of the Cross, Ticonderoga. The discussion of the subject proved very entertaining, as one of those who spoke was the Rev. Alexander Hanna, a priest of the Syrian Orthodox Church.

## CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

## Personal.

THE Very Rev. J. W. GRESHAM, Dean of Grace Cathedral, San Francisco, will attend the Du Bois reunion at Sewanee in August.

## EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Retreat for the Clergy—Marriage of Rev. N. C. Duncan—Clerical Personals and Other Notes.

A RETREAT for the clergy of the diocese was held at Wrightsville Beach, near Wilmington, the week of June 19th-24th. Beside the devotional exercises, there were studied the Sunday School, the Priest, and the Beatitudes. It was largely attended and very profitable.

ON THE 28th of June, the Rev. Norvin Cornelius Duncan, vicar of Hope Mills, was united in holy matrimony with Miss Mary Olivia Butt, in Christ Chapel, Arden, N. C. The Rev. William Edward Cox of St. John's, Wilmington, N. C., officiated, assisted by the Rev. John N. Atkins, rector of Arden.

THE REV. CHARLES NOYES TYNDELL, of St. John's, Fayetteville, expects to spend a part of his vacation, the month of August, in charge of St. John's (summer) Chapel, Ayon-by-the-Sea, N. J.—THE REV. CLAUDIO FERDINAND SMITH of Christ Church, Elizabeth City, expects to spend his vacation at Blowing Rock, among the mountains of western North Carolina.—THE REV. WILLIAM HAMMOND MILTON, D.D., of St. James', Wilmington, expects to spend his vacation in northern Virginia.

PLANS HAVE BEEN adopted and it is expected that work will very soon begin on the Settlement House for Christ Church, Hope Mills. Mention has been made in these columns of this important and promising work among the mill operatives at this strategic point, under the able direction of the Rev. Norvin Cornelius Duncan.

THE REV. THOMAS PASTEUR NOE, rector of the Church of the Good Shepherd, Wilmington, is very ill with typhoid fever.

## HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

## Summer Services at Williamsport.

THE REV. JOHN C. GRIMES of Trinity Church, Renovo, will officiate at Trinity church, Williamsport, July 23d and 30th, and August 13th, during the vacation of the rector, the Rev. Robert F. Gibson.

## INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Exhibit of the Jeffersonville Sunday School—News Notes of St. Paul's, Indianapolis.

ST. PAUL'S Sunday School, Jeffersonville, held an exhibit on June 29th of work done

during the year. The exhibit consisted of the regular weekly home work, the primary class work, models in wood made by boys, and supplemental decorated and illuminated work done by all grades. The work was highly commented upon in the public press.

ST. PAUL'S CHURCH, Indianapolis, was crowded to the doors for the Coronation Service, June 18th. The various English societies and the Canadian Club attended in a body. The rector, the Rev. Dr. Lewis Brown, preached the sermon. Upon June 25th the baccalaureate service and sermon for the Conservatory of Music was held in the church and June 1st the graduating class of Knickerbocker Hall, the diocesan school, received their diplomas here from Bishop Francis, after his congratulatory address. The pews were filled with friends of the school.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

**Sunday Sports Suspended—Altar Vessels Stolen.**

QUITE RECENTLY Dean Moses asked the Garden City Club to close the tennis courts on Sundays. These courts are within a stone's throw of the Cathedral and near the two Cathedral schools. At a meeting of the club members on July 5th a majority voted to accede to the Dean's request, and the board of governors will be asked to take action on the decision of the informal meeting of the club members. There is a growing dislike for Sunday sports and amusements among all kinds of Christians on Long Island.

THE ALTAR VESSELS of the Church of the Transfiguration, Freeport, were stolen last week when the home of Edward Miller, Jr., was entered by burglars.

#### MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

**Annapolis Archdeaconry Meets on Solomon's Island—Marriage of Rev. W. T. Elmer—Death of Mr. J. R. Foard—Standing Committee Organized—Personal.**

THE ARCHDEACONY of Annapolis held a most successful session at St. Peter's Church, Solomon's Island (Rev. B. B. Lovett, rector), June 27th to 29th. Bishop Murray, a large number of the clergy, and some of the lay delegates, came from Baltimore by steamer on Tuesday, June 27th. That evening a missionary service was held in St. Peter's, the Rev. Joseph P. McComas, D.D., of Annapolis preaching the sermon. Wednesday at 9 A.M. a business session was held, the Bishop presiding. The Ven. E. T. Helfenstein was elected Archdeacon; Rev. Robert A. Mayo, secretary; Rev. Robert A. Poole, treasurer, and Mr. Richard C. Norris, lay representative on the committee of Missions. At 10 A.M. the Holy Communion was administered, the Bishop being celebrant, and the Rev. B. D. Chambers preached the sermon. A second business session followed, at which \$100 above the apportionment for diocesan missions was accepted by the Archdeaconry, and appropriations for the various mission stations were made for the coming year. The members were then delightfully entertained at dinner in the parish house. At 8 P.M. an open air service was held on the rectory lawn, at which large numbers of people from Solomon's Island, old Middleham chapel and Christ Church, Port Republic, were in attendance. Addresses were made by the Rev. F. P. Willes of Alberton, and Bishop Murray. The closing service was the Holy Communion on St. Peter's Day at 6:30 P.M., at which the Rev. R. A. Poole was the celebrant, assisted by the rector. Besides those named above, the following clergy were present: the Rev. Messrs. M. Karcher, W. P. Painter, W. J.

Page, H. McD. Martin, T. B. A. Allison, and H. V. Saunders of Mt. Airy, who is a native of Solomon's Island.

THE REV. WM. TAYLOR ELMER, assistant at St. Paul's Church, Baltimore, and headmaster of St. Paul's School for Boys, and Miss Maria Louise Blight, were married in Trinity Church, Fredericksburg, Va., on Thursday evening, June 29th.

MR. JOSEPH R. FOARD, one of Baltimore's most prominent men in business and financial circles, died very suddenly at the Johns Hopkins University Hospital on June 27th, aged 57. He was an active Churchman and one of the trustees of Church Charities of the diocese. The funeral was held in Grace Church on June 30th, the Rev. A. C. Powell, D.D., rector, officiating, assisted by the Rev. Hobart Smith.

THE STANDING COMMITTEE of the diocese, elected at the last convention, has organized by the election of the Rev. Wm. M. Dame, D.D., as president, and the Rev. Arthur C. Powell, D.D., as secretary.

THE REV. R. HEBER MURPHY, rector of Western Run parish, Baltimore county, is spending the month of July and part of August as the guest of W. B. Murphy, United States consul at Arnprior, Ontario, Canada. He is accompanied by his wife.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

**Farm for Colored Children Open—Sunday Evening Service at St. Paul's, Boston—Mass Meeting at Saugus—Clerical and Other Personal Items.**

THE FARM for colored children at Foxboro, carried on by St. Augustine and St. Martin's Church, Boston, is now open for the season and the company there is made up of the children from the Sunday school. The first ones entertained are the children who act in the mystery play at Christmas and Easter, and then follow others as they are deserving. Last year there were 140 visitors and only one child needed to be punished. From August 18th to 28th there will be a camp for boys. The orphans who live there the year round are called the little farmers, and they do their share in running the place.

ST. PAUL'S CHURCH, Boston, has come to the conclusion that there is imperative need of a Sunday evening service, and on the first Sunday in October these services will begin, to continue throughout the winter.

AT A SPECIAL mass meeting held in the parish house of St. John's Church, Saugus, there were addresses by the Rev. S. G. Babcock, the Rev. S. Neal Kent of Arlington, and the Rev. Ernest J. Dennen of St. Stephen's, Lynn, which parish has a sort of oversight over the Saugus mission. A plan for services and parochial calls for the Church people of the Saugus district was mapped out.

PROFESSOR HENRY S. NASH has returned to Cambridge from Albany, N. Y., where he has been giving a series of lectures at the Cathedral Summer School on "The Theological Development of St. Paul."

THE REV. THOMAS C. CAMPBELL of St. John's Church, Jamaica Plain, Boston, has gone to Chester, N. S., to be away until early in September.

THE REV. FREDERICK B. ALLEN, superintendent of the Episcopal City Mission, Boston, has gone to Holderness, N. H., for the remainder of the summer.

JOHN ANDREWS, a valued lay reader, who has been doing splendid service at St. Ann's Mission at Revere, has been obliged to re-

linquish further work for the present and go into the country to recuperate. For the summer he will remain at Townsend, Mass.

THE REV. SAMUEL G. BABCOCK is spending July and August at Watch Hill, R. I., but he will go to Boston for occasional services. On July 2d he preached and conducted the service at Magnolia, and on the following Sunday he took the service at the Hawthorne Inn, East Gloucester.

THE REV. THATCHER R. KIMBALL, of the Mission of the Epiphany, Dorchester, and Mrs. Kimball, have gone abroad, where they will enjoy a motor trip through some of the countries of the continent. They will be away until early in September.

THE REV. CARLTON P. MILLS, secretary of the Diocesan Educational Commission, will be in charge of the services at the Church of the Epiphany, Winchester, during the absence on his vacation of the Rev. John W. Suter. He also will be in charge of St. James' Church, Roxbury, while the Rev. William H. Dewart, the rector, is away.

THE REV. ROY W. MAGOUN of Shawnee, Okla., has come into the Massachusetts diocese during the summer months and has accepted service at several of the missions at the resorts.

THROUGH the generosity of friends, the Rev. C. W. Tyler, rector of the Church of St. John the Evangelist, Haverhill, with his family are at Rye North Beach, N. H., for July and August. Mr. Tyler returns to his parish each week during July for Sunday duty.

#### MILWAUKEE.

W. W. WEBB, D.D., Bishop.

**Parish Paper Issued at Mauston.**

A NEAT little eight-page paper with the suggestive title of *The Evangelist* has just been issued in connection with St. John's Church, Mauston. The editor is the Rev. Harry A. Link, the minister in charge of the parish, and Mrs. Link is the business manager. The paper is neatly printed, filled with readable parochial and other news, and will doubtless be a power in forwarding the interests of St. John's Church.

#### MINNESOTA.

S. C. EDSALL, D.D., Bishop.

**Elections in Connection with Seabury Divinity School—Personal.**

AT A RECENT meeting of the trustees of the Bishop Seabury mission, the corporation which administers the affairs of the Seabury Divinity School, the Rev. C. C. Rollit, secretary of the Sixth Missionary Department, was elected to permanent membership to succeed the Rev. Dr. Kedney, deceased, and the Rev. C. E. Haupt, rector of St. Matthew's Church, St. Anthony Park, St. Paul, was elected to the three year term on the nomination of the alumni of the school.

THE REV. ARTHUR CHARD, rector of St. Luke's Church, Hastings, Minn., will have charge of the services at Christ Church, St. Paul, during the month of July, and the Rev. Philip K. Edwards, rector of St. John's Church, Mankato, during August. The rector, the Rev. F. G. Budlong, with his wife, is spending a month in the Canadian Rockies and a month in Wyoming.

#### MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

**Conference of Lay Workers—Chapel Cornerstone Laid in East Biloxi.**

THE SECOND Gulf Coast Conference of Lay Workers—the first being held at Biloxi last

## THE LIVING CHURCH

JULY 15, 1911

year—held from July 1st to 4th, was fairly well attended and was in every respect a great success, helpful to the visiting laymen on their return to their respective parishes, and helpful to the parish of the Redeemer, Biloxi. Great credit should be given to Mr. B. F. Finney, Southern field secretary of the Brotherhood of St. Andrew, for his efforts in making it a success.

ON SUNDAY, July 2d, the cornerstone was laid for St. Paul's mission chapel, East Biloxi, Bishop Bratton officiating, assisted by the rector of the Church of the Redeemer. St. Paul's mission guild purchased the lot, and the men of the mission—wage workers—many of them fisher-folk, are to build their own church with their own hands. This mission, a mile from the parish church, will be a mission of the Church of the Redeemer, and as soon as the chapel is built, and the rector can secure an assistant, services will be kept up regularly.

## MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Activities of Christ Church Cathedral as Revealed by Its "Year Book."

THE YEAR BOOK of Christ Church Cathedral, St. Louis, is a record of steady progress, although a slight falling off of the number of communicants is shown, there now being on the rolls 730. Although the pews are rented, the duplex envelope system has been adopted, and contributors in this way are assigned seats. The porch of the Cathedral has been reconstructed during the year and the tower carried up to the eaves and it is expected that this year will witness its completion; a peal of three bells, duplicates of those in the German building at the World's Fair, is to be placed in the tower, a gift from Mrs. Henry C. Scott. The many and varied activities of this parish are revealed by the reports of the various organizations, many of which are for social welfare and uplift, and shows what a power for good the Cathedral exerts.

## NEWARK.

EDWIN S. LINES, D.D., Bishop.

Excellent Plan for Outing of All Saints', Orange.

THROUGH the kindness and generosity of two devoted communicants of All Saints' Church, Orange, a plot of land having a commodious bungalow upon it has been secured, and will be held in trust perpetually, to be used to give the men and boys of the choir and the acolytes a yearly summer outing. The bungalow is at Como, one of the most delightful spots on the Jersey coast. A party of the men and boys under the care of the organist and choirmaster left for a two weeks' outing recently, over thirty being in the party. For the balance of the summer season, when the bungalow is not in use by the choir, it is rented and the proceeds used to pay taxes, repairs, etc., and the property is thus self-supporting.

JOSHUA BIRKEN, for forty years active as a vestryman, warden, and deputy from Trinity Church, Irvington, N. J., to the diocesan convention, died in the Hospital of St. Barnabas, Newark, on Saturday, July 1st. The funeral was held on Tuesday, July 4th, in his parish church, the Rev. August C. Fleider officiating.

## NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Death of Mrs. M. S. Lord.

MRS. MARGARET S. LORD, widow of William Wilberforce Lord, D.D., well known in the dioceses of New Jersey, Maryland, and Albany, died at Atlantic City, N. J., on July 6th. The funeral was held at Coopers-town, N. Y., on Saturday, July 8th.

## QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

## Personal Mention.

THE REV. HERBERT ALDEN BURGESS, priest in charge of St. Peter's, Canton, is supplying during the months of July and August for the Church of St. John Evangelist, Bruns-wick, N. J.

THE REV. CHAPMAN S. LEWIS, canon resi-dentary of the Cathedral of St. John, Quincy, will be in charge of the Church of the Holy Cross, Jersey City, N. J., during the rector's absence in the latter part of July and August.

## SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Old St. Michael's, Charleston, Struck by Lightning—Clerical Vacations—Condition of Old Ante-Revolutionary Parishes.

OLD ST. MICHAEL'S CHURCH, Charleston, was struck by lightning on the afternoon of June 29th. The verger happened to be in the church at the time. He noticed smoke coming from the floor in the choir just in front of the new organ, which was not damaged. The exact origin of the fire cannot be determined further than the fact of the electric shock. The 150th anniversary of the opening of the church for public services was kept last February. Once before was the church struck by lightning, though no damage was done. In St. Michael's was the first vested choir in this country and possibly the first apsidal chancel.

THE BISHOP and family are now in Se-wanee for the summer. The Rev. W. Mitchell of the Porter Academy is in Virginia. The Rev. Louis G. Wood, rector of St. Luke's, Charleston, left for an extended vacation in his native Canada, July 3d; his health has not been good and his continuous activities are more than his powers, physically, will stand.

MANY of the old ante-Revolutionary parishes are almost dead, their funds lost during the war between the states and their congregations scattered. Still many of the old buildings remain. It would seem possible to establish regular ministrations for these parishes before attempting new work.

## SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Scope of the Cathedral's Work to Be Extended.

THE CINCINNATI CONVOCATION and the City Mission Society at meetings recently held agreed to support Bishop Vincent in the plan proposed by Dean Matthews (at present in England), to make the scope of the Cathedral work more purely diocesan, making the Dean of the Cathedral really Archdeacon of Convocation in charge of all mission work and superintendent of the City Mission Society and in control of its work in the various charitable and corrective institutions. Legislation has been secured which allows the Cathedral Chapter to become a diocesan rather than a parochial body and to have charge of the Cathedral work.

THE REV. LESTER L. RILEY is to devote a year to mission work in the Cincinnati Convocation.

## TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Southeast Convocation Meets at San Augustine.

THE SOUTHEAST CONVOCATION met in Christ Church, San Augustine, June 26th to 29th, Dean Norton of St. Mark's Church, Beaumont, presiding. The attendance at the services was very good and the interest was sustained to the end. On Tuesday afternoon the discussion of the Church and Social Problems was participated in by all the clergy

present. On Wednesday afternoon the women of the congregation met and after listening to addresses by Dean Norton and Mrs. Hicks of Tyler, organized a parish branch of the Auxiliary under very promising conditions. The next meeting of the convocation is to be held again in San Augustine in the beginning of October, at which time it is the plan to combine with it a parochial mission to continue for two weeks.

## VERMONT.

A. C. A. HALL, D.D., Bishop.

Accident to the Rev. J. G. Currier.

A NEARLY FATAL accident happened on June 23d to the Rev. J. G. Currier, priest of Trinity Church, Milton. While bathing with some members of his Boys' Club, in Lamoille river, nearby, two of them stepped unwittingly into a deep hole, and were unable to get out of it and back to land. Mr. Currier, at the risk of his own life, plunged, fully dressed, into the pool and at length, with some help, rescued the two boys. All were nearly exhausted.

## WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Church Work at the Home for Incurables, George-town—Other Diocesan News Items.

WHILE THE Home for Incurables in Georgetown is in no sense affiliated with the Church, yet as it is situated within the territorial limits of St. Alban's parish and it is the desire of the management of the home that some of the clergy of Washington should preach from time to time at the Sunday night service held at 7:30 o'clock, the clergy of St. Alban's parish for fourteen years past have made themselves responsible for the Sunday night services, the pastoral care of the inmates, and the regular celebration of the Holy Communion. On the invitation of St. Alban's clergy preachers from other parishes have made addresses at the services, but the chief care and burden has fallen on the clergy of St. Alban's parish.

THE NEW RECTOR of Chevy Chase, the Rev. J. W. Austin, formally took charge Sunday, July 2d, when he preached and celebrated Holy Communion at the 11 o'clock service. Rev. Dr. Thomas S. Childs, the former rector and now *rector emeritus*, in a most kindly and loving way introduced the new rector to his people, staying over the Sunday for the purpose.

THE REV. DR. C. ERNEST SMITH conducted 10:30 service on Sunday, July 9th, at the Naval Academy and preached the sermon to the new midshipmen.

THE SUMMER HOME at Colonial Beach of the Episcopal Home for Children, in Ana-costia, will henceforth have the privilege of being within a parish which rejoices in a consecrated church.

## WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Meeting of the Diocesan Mission Board—Summary of Two Years' Excellent Work by Bishop Brewster—Personal.

THE BOARD OF MISSIONS of the district met in Grand Junction on June 29th, and divided the amount asked for by the General Board for 1912 among the various parishes and missions. The clergy present feel quite confident that by united and sustained effort the whole sum will be forthcoming. Steps were also taken to get the money still due on this year's apportionment, which will no doubt be forthcoming before the end of the fiscal year.

BISHOP BREWSTER completed the second year of his work in Western Colorado on June 17th. Following the late Bishop Knight,

whose wonderful earnestness, activity, and power of winning men set a pace for the district which few could follow, it would not have been surprising if the district should fail to show corresponding activity and advance. This, however, is happily not the case. The Church in the district has grown and extended; old points have been strengthened and new work begun; Bishop Brewster is constantly moving around his district with words of counsel and encouragement. He has made a large place for himself in the hearts of his clergy and people; and the third year of his episcopate opens auspiciously.

THE REV. EVAN G. DAVIES passed his canonical examinations for the priesthood with great credit to himself, and will be ordained priest at St. Barnabas' church, Glenwood Springs, on July 16th. He will continue his work at New Castle.

ARCHDEACON DOGGETT and the Rev. Mr. Davies from the centers of Glenwood Springs and New Castle, are carrying on a splendid work at Aspen, Marble, Emma, Canon Creek, Eagle, Rifle, Gilt, and other points in the Upper Grand Valley.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop. Three Notable Events Celebrated at North Tonawanda.

ON THE EVENING of June 28th, at the home of the Rev. G. Sherman Burrows, rector of the parish, the members of St. Mark's Church, North Tonawanda, celebrated three notable events: the twenty-fifth anniversary of the marriage of Mr. and Mrs. Burrows, the twelfth anniversary of Mr. Burrows' rectorship in St. Mark's, and the purchase of the present rectory. The parishioners presented their rector and his wife with a silver service, the presentation address being made by Mr. Peter A. Porter.

AT EVENSONG on Sunday, June 25th, eight young women of St. John's Church, Mount Morris, were received by the rector, the Rev. George A. Harvey, as full charter members of the Daughters of the King, they having served their full term of probation in a satisfactory manner. This makes one more chapter added to the list in Western New York of this very helpful and churchly organization.

#### CANADA.

Summer School at St. Catharines—Other News. Items from the Church in the Dominion. Diocese of Niagara.

THE FIRST summer school to be held by the Missionary Society of the Church of England in Canada, began in Bishop Ridley College, St. Catharines, June 27th, and closed July 4th. It proved most successful in every respect. Delegates were present from Quebec, New Brunswick, Nova Scotia, and other distant points.—ST. GEORGE'S CHURCH, Guelph, celebrated its fortieth anniversary on St. John the Baptist's Day, June 24th. On the 25th also there were suitable services with special music. The preacher at both services on the second day was the Right Rev. Dr. Thornloe, Bishop of Algoma.

#### Diocese of Montreal.

THE REV. J. DOUGLAS BORTHWICK, who has been for a great many years the chaplain of the Montreal jail, has retired on a pension, and the Rev. J. McPherson Almond, rector of Trinity Church, Montreal, has been appointed to succeed him, by the Provincial Government.—THE SISTER of Dean Evans, Miss Georgina Evans, died July 4th, in her 81st year.—THERE WAS a very good attendance at the annual convention of the Sunday School Institute of the Archdeaconry of Bedford, which met in St. Paul's church, Knowlton, June 28th and 29th. The sermon on the first day was delivered by the Rev. James Hepburn, Rural Dean of St. Francis, on the

responsibilities of parenthood. Several excellent papers on Sunday school teaching were given. At the final service in the church addresses were given by the Rev. M. Belford and the Rev. Dr. Symonds of Montreal.

REFERENCES to the coronation were made in most of the city churches in Montreal, June 25th.—BISHOP FARTHING has appointed the Rev. Osborne Troop, rector of St. Martin's Church, to be a canon of Christ Church Cathedral.—THE CLOSING exercises of Dunham Ladies' College, on June 20th, were opened in the usual way by a service, with Holy Communion in All Saints' Church, Dunham. Bishop Farthing was celebrant. The special preacher was the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston. Eight of the pupils who had been confirmed the previous evening by Bishop Farthing made their first Communion at the morning service. Convocation was held in the College Hall in the afternoon, when an excellent programme was given by the pupils. The Bishop presided.

#### Diocese of Quebec.

MUCH SORROW was felt at the death of the wife of Canon Shreve, of St. Peter's Church, Sherbrooke. Her death was very sudden. There was a large attendance at her funeral service and the floral tributes from the many societies of which she had been an active member were numerous. The chief mourners were her husband, Canon Shreve, and her sons, Harold of New York and Richard of Rochester. A number of the clergy of the diocese were present.—LARGE NUMBERS of visitors were present at the Convocation of Bishop's College, Lennoxville, June 22d. The Rev. Dr. W. H. van Allen of Boston was one of those to receive an honorary degree. Principal Parrock and the Rev. Dr. Abbott Smith have been appointed by Convocation to represent Bishop's College at the Congress to be held next year in London of the Universities of the Empire.

#### WRONG SORT

**Perhaps Plain Old Meat, Potatoes and Bread may Be Against You for a Time.**

A change to the right kind of food can lift one from a sick bed. A lady in Welden, Ill., says:

"Last spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain any food at all, although I tried about every kind.

"I had become completely discouraged, and given up all hope, and thought I was doomed to starve to death, until one day my husband, trying to find something I could retain, brought home some Grape-Nuts.

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THE FIRST ordination ever held in St. Stephen's church, Coaticook, took place June 25th. There was an unusual attendance of clergy, and a feature of interest was that one of the candidates who received Holy Orders was the son of the rector of the church. The Rev. Cecil G. Stevens, one of the men ordained, will go to work on the Labrador coast next winter, while another, the Rev. N. Snow, will go to La Tuque, to minister to the men in the construction camps, engaged on the International railroad.

#### Diocese of Ontario.

BISHOP MILLS preached at the centenary celebration of the Church at Delta, June 28th. Among the speakers at the public meeting after the service were Archdeacon Carey of Kingston and Rural Dean Dobbs. A large number of visitors were present from all parts of the county.

#### Diocese of Ottawa.

ENCOURAGING reports from the city chapters were given at the meeting of the Ottawa Local Assembly, in Trinity parish, Ottawa, of the St. Andrew's Brotherhood. The Junior Assembly, lately formed, will hold its first meeting early in September.—THE LAST year's work of the Sunday school class of Chinese at the Cathedral, Ottawa, has been the most successful on record. The attendance has doubled.

#### Diocese of Rupert's Land.

ELEVEN candidates were ordered priests at the general ordination in St. John's Cathedral, Winnipeg, June 24th, conducted by Archbishop Matheson. The sermon was preached by the Rev. W. W. Thomas, rector of Selkirk. The Archbishop was celebrant at the Holy Communion. Seven deacons were also ordained.

#### Diocese of Saskatchewan.

TWO IMPORTANT resolutions were carried at the meeting of the diocesan Synod in June in Prince Albert. One provided for the increase of the stipends of the clergy from their present low and inadequate rate. The other motion, carried after some discussion, provided for the payment of the clergy's stipends monthly, instead of quarterly. It was shown that quarterly payments were sometimes the cause of grave hardships. The treasurer's report showed conditions to be in a highly satisfactory state. It was suggested that the Bishop should take a six months' holiday instead of four, as had been proposed, for the benefit of his health. It was hoped that the new See House would be a fit and seemly habitation for one who held the love, respect, and trust of the whole diocese. Warm thanks were given to the Bishop and Mrs. Newnham for their hospitality.

#### Diocese of Fredericton.

THE SUMMER SCHOOL and Conference for Sunday School Teachers, which closed its sessions at Rothesay on Friday last was among the most interesting and instructive yet held in the diocese. Beginning on Tuesday the school opened its sessions with a celebration of the Holy Eucharist each morning. The Rev. A. H. Crowfoot of Hampton, N. B., conducted a series of Bible readings, while the Rev. Canon Powell, president of King's College, Windsor, N. S., delivered a course of lectures on "Sunday School Lessons, Their Proper Preparation and Presentation." The work of the conference dealt with every branch of Sunday school teaching, much emphasis being laid on the study of missions. The afternoons were devoted to recreation and during the evenings the Rev. Canon Cowie of Fredericton delivered a series of lectures on "The Prayer Book of the Church of England." An interesting discourse on Palestine was given by the Rev. R. P. McKim, rector of St. Luke's, St. John.

## Educational

ON THE evenings of Wednesday and Thursday, June 21st and 22d, occurred the closing exercises of the Hoosac School at Hoosick, N. Y. On the former evening the final and deciding cup debate in the upper school took place, together with a glee club concert and the awarding of the athletic prizes for the year. The commencement exercises began at 5:30 on Thursday afternoon with the service of choral evensong in the school chapel. Barnby's *Magnificat*, Gounod's anthem, "Send Out Thy Light," and the School Psalm, the exxii., were beautifully rendered by the choir. Following the service a delicious collation was served in the school dining room and common room to a large number of guests. There were present a larger number of alumni of the school than ever before, and Princeton, Williams, Harvard, Yale, and Columbia were represented, with the alumni who returned for a commencement at their old school. A large number of friends of the school and relatives of the boys were present. At 7:30 P. M. the commencement procession, consisting of the rector of the school, Dr. E. D. Tibbits, the head master, the Rev. A. J. Holley, and the masters in their academic gowns and hoods, followed by the distinguished guests, the trustees, the alumni, and the members of the school, entered the gymnasium, where it was necessary to hold the exercises, as rain prevented the usual outdoor commencement. There the prize speaking took place, the scholarship prizes for the year were awarded, and diplomas and Greek testaments given to the graduating class.

THE FIFTEENTH commencement of the college of the Sisters of Bethany, Topeka, Kan. (named by Bishop Vail for the two sisters of Bethany), was a most notable one. The baccalaureate sermon was preached by Bishop Millspaugh in the pro-Cathedral on Sunday. On commencement day there was an early celebration of the Holy Communion, followed at 10 o'clock by choral Morning Prayer, at which an address was made by the Rev. H. Percy Silver, secretary of the Department of the Southwest. There were five graduates, and the certificates and medals were distributed by the president, who is by charter the Bishop of the diocese. A reception was given to the graduates in the drawing room by Miss Hambleton, the principal, followed by a luncheon.

MISS FLORENCE M. FYFE of Winnetka, Ill., a graduate of the class of 1911 at Kemper Hall, Kenosha, has been awarded the second scholarship for the western states in the competitive examinations for entrance to Bryn Mawr College.

## The Magazines

ALL THE British magazines have articles bearing on the coronation. The *Blackwood's* writer says: "To read the noble coronation service is, in truth, to wonder how the king should support the weight of authority laid upon him, or how the people, having thus paid a free and public homage to their monarch, should ever falter in their allegiance." In the same number is a coronation ode by Alfred Noyes, who also has a poem in the *Fortnightly*, entitled "A Salute from the Fleet."

CANON BEECHING, in an article in the *Nineteenth Century*, entitled "The Ornaments Rubric: A Reply to Mr. Lathbury," concludes: "Mr. Lathbury's practical policy, so far as I can gather it, is to irritate the somewhat nervous 'man in the street' that he shall clamor for disestablishment; under which

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regime he seems to think that the Church will tend to become more homogeneous on the lines of his extreme section, a conclusion which to me seems to run counter to all probabilities."

The *Westminster Review* for June has an interesting and timely discussion of the International Opium Conference. The remarkable success which the Chinese government has had in suppressing opium culture is noted and the fact that importation of opium from India to China is about to stop as a result of the pressure brought to bear upon India by the British government. The hypocrisy and inefficiency of the colonial administration of Holland comes in for severe criticism. From the present conference meeting at the Hague, in the enemy's country, much is hoped. It is pleasant to read that in the present movement which has done so much and promises still more for the suppression of the opium traffic America has taken the lead among the nations.

#### "SOCIALISM IN CHURCH HISTORY."\*

To any one looking for an interesting book on a live, present-day topic—perfectly regardless as to whether he agrees or disagrees with the author—this book is cordially commended. Certainly, Socialism is one of the questions that both the Church and the State will have to face in the not far distant future. The day when it could be put aside as a freak or matter of small moment, all intelligent reading people know is passed and gone. It is a pressing question in England and Germany and Italy and in our own land; and few who are not immediately interested in it, realize what strides it is making. The present English government is a living illustration what a hold it has on the "Working People," and a great city in our own land, testifies as to its growth in these United States of America.

This is—in a way—the subject of Mr. Noel's book; but in a higher degree still, the book is more concerned with trying to show what has been the historic attitude of the Christian Church to this great question. Many of us remember Maurice and Kingsley, and what was freely said and thought of them; but thought has moved since that time, and probably their own "school" would call them "ultra-conservatives" to-day; but they were the men who first called the attention of the Church of England to the necessity of facing this imminently important question, Shall the Church leave Socialism to the rationalistic and non-Christian folk? This is part of Mr. Noel's question, and right well he discusses it. We repeat—he has made a readable, interesting, and thought-provoking book; and no matter how far a thinking man may differ from him, his book is worth reading.—*Southern Churchman*.

\* *Socialism in Church History.* By Conrad Noel. Milwaukee: The Young Churchman Co. Price, \$1.75; by mail \$1.85.

#### BISHOP GRAFTON'S LATEST BOOK.\*

Out of a long list of books dealing with various aspects of religion, many of which must be noticed briefly, the first place fairly belongs to *The Lineage of the American Catholic Church*. Although it is designed as a popular manual—"a gift to the Church in aid of the laity"—it is a book that only a scholar could have written; a more comprehensive and lucid outline of Church history could not have been given an even wider influence than some of the learned theological works by the same author. There is no need to enlarge in this place upon the preëminent position which the venerable Bishop of

Fond du Lac holds among the prelates of the Anglican communion. Distinguished alike by deep piety and profound knowledge, an ardent upholder of the truth as he sees it and yet of an irenic temper, firm in his own faith, but tolerant of the opinions of others, Dr. Grafton has won the affection and respect even of those who disagree most vehemently with the principles he upholds. It need not be expected that his new book will convert such, nor is it probably intended to do so. But it ought to remove from the minds of Churchmen at least some of those misapprehensions which too many of them still cherish. It sets forth with an abundance of evidence the sources from which the Catholic Faith drew its inspiration, reviews succinctly the history of the Apostolic Church and of the Church in Britain, follows the development of the *Ecclesia Anglicana* during its long years of struggle, traces the rise of the Papacy and the Great Schism, describes the nature of the Reformation and vindicates the right of the Episcopal Church in this country to a share in the Catholic heritage. And this whole field is covered so well that the reader will require no further statement of the case. It would be easy to discuss such a book at length; but this imperfect outline of its contents will sufficiently indicate its nature.—*Providence Daily Journal*.

THERE ARE histories and histories, but here is a history plus personality. In this

book is blended an inclusive recital of events with a searching spiritual judgment that is compelling and convincing. Its a history of insight. The skeleton of facts are clothed with flesh and blood and the old year is made new. There is no wasted energy. Always with a master hand the writer touches unerringly the weakness of the Roman claim and the strength of our own Catholic lineage. Its atmosphere is neither apologetic nor polemic but one of the fellowship of sureness. We commend this book most highly to all students and lovers of our Church, and especially to Sunday school teachers of the joint Diocesan Series on the *Missionaries Heroes of the Church*.—*Church Helper*, Western Michigan.

BISHOP GRAFTON says this book is a gift to the Church in aid of the laity. It is intended for the information of a large body of laymen who have but an imperfect grasp on the history of the Church. It certainly is history written in a most interesting and readable way. It will command a large sale if its merits are known.—*Albany Church Record*.

BISHOP GRAFTON has wondrously succeeded in putting into small compass his *The Lineage of the American Catholic Church*. Most Churchmen have no time for larger histories of the Church. Such communicants ought to find pleasure in reading this book.—*Church News*, West Texas.

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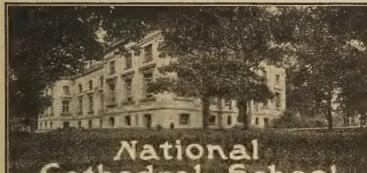
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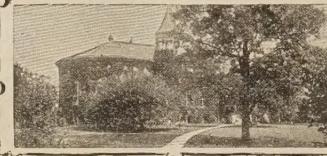
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